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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VII.—(LVII).—SEPTEMBER, 1917.—NO. 3.

EDWARD SORIN, C.S.C., AT NOTRE DAME UNIVERSITY.

THE celebration this year of the seventy-fifth anniversary of the foundation of Notre Dame University directs attention anew to one of the most remarkable among the heroic figures that have illustrated the history of the Catholic Church in the United States during the last century.

Not only as a pioneer in the religious work of primary and higher education does Father Edward Sorin stand out prominent among the great leaders of civilization in the New World, but also as a founder of the first actual organization of national hospital service, such as is now being widely heralded under the title of the American Red Cross. When, at the outbreak of our Civil War in 1861, the Government called for volunteers to attend the sick and wounded in our military hospitals and on the battlefield, Mother Angela of the Sisters of the Holy Cross, at the instigation of Father Sorin, took some sixty-five sisters from the school-rooms, and sent them at once into special training for the service of the sick and wounded. For five years these nuns maintained an organized corps of nurses for the benefit of our country's soldiers. These facts have not as yet found their full valuation in our national history; though they are written, I believe, in our war records. They demonstrate that the spontaneous charity of the Catholic religious Orders is ever a first element at the service of patriotism and humanity, even while its workers claim no reward of earthly glory or material compensation.

The annals of the Congregation of the Holy Cross, to which Father Sorin belonged, have it that he entered the harbor of

New York, on the sailing vessel "Iowa", from France, on the 13 September, 1841. That was the eve of the Feast of the Exaltation of the Holy Cross, a beautiful omen for the sons of the saintly priest, Father Moreau, who had founded his Order under the glorious title and standard of Christ.

The little band of seven pilgrims, whose leadership had been entrusted to the young priest, Edward Sorin, then barely 27 years of age, was to carry its banner onto the sloping plains and into the forests of Indiana, a country where more than half a century before, Father Pierre Gibault had ventured to plant the first American flag, yet where settlers and traders were still at the mercy of distrustful Indian marauders. Pioneers of the army of Christ had followed the *coureurs des bois* into these regions two centuries before. There were traces of the Cross which Father Allouez, the Jesuit explorer, Claude Aveneau, James Gravier, and the intrepid Chardon had brought thither. Others had come and gone after them at intervals; but just then there was sore need of spiritual ministration in this open territory, organized as the diocese of Vincennes but a few years earlier (1834). The see's jurisdiction extended over the whole State of Indiana and about one-third of the State of Illinois. There were at the time only two resident priests in Indiana—Fathers Lalumière and Ferneding. The Abbé St. Cyr, who made his home in Chicago, was practically the only priest in Illinois. Father Badin, who was then an old man, had established a mission station at South Bend, whither he had come from time to time from Louisville. In 1840 some valiant women, Sisters of Providence, had opened an Indian school in the neighborhood, and Bishop de la Hailandière had prevailed on Father Moreau, the superior in Mans, France, to send him the Brothers of the Holy Cross. Father Sorin brought with him four professed Brothers of the Order, and two young novices who, though only fifteen years of age, were full of courage and holy zeal. When, after a voyage of six weeks as steerage passengers, they arrived in the city of New York, the venerable Bishop Dubois received them. He was ready to have them share his modest episcopal home for an indefinite time; but they remained only three days, impatient to get to their destination. The way to Indiana was toilsome, as poverty obliged them to choose a route that

was cheap and tedious. They set out from New York by boat for Albany, thence by canal for a hundred and fifty miles to Buffalo. There they crossed Lake Erie to Toledo, and thence proceeded by stage coach to Vincennes.

As they were ignorant of the conditions of the country and language, Father Sorin deemed it wise to locate not too far from the episcopal city. After consultation with the Bishop he chose a small settlement twenty-seven miles north of Vincennes. Here some thirty-five families, chiefly of Irish and German nationality, had a little log-chapel built in honor of St. Peter. They did not understand French, and it became Father Sorin's first business to learn English. Intercourse with the scattered settlers being limited, he had to have recourse to a grammar and dictionary provided for him. It was not long before he ventured to preach in his newly acquired language. At the end of a year he writes: "They nearly all understand me". Meanwhile he is able to record a number of converts among the neighboring Protestant families. They understood little of his eloquence in the pulpit; but they saw that the lives of these men were those of true disciples of Christ. Indeed the apostolic zeal of the Brothers of the Cross could hardly remain hidden. For weeks they were obliged to sleep on planks in their small log-cabin, or under the open sky in the forest. There was no prospect of the land yielding them crops of any kind for at least some months and the provisions they could buy or beg in their poverty from the poor neighbors were of the most frugal sort.

To physical inconveniences were soon added others of a more trying kind. The Bishop deemed it part of his authority to prescribe for them methods that should make them independent of their religious superior in France. Any one familiar with the workings of a religious community will realize that the efficiency of its members depends largely on maintaining the spirit of the original foundation. This spirit is embodied in the constitutions and rules of the Order. In matters not only of internal government, but frequently also those that relate to missionary methods, to the undertaking of educational projects or to special works of charity, the principle that a religious is bound to every kind of good work and under all circumstances does not apply when measured merely by the

exigency of diocesan needs or the judgment of the Ordinary. There was no serious friction, however, nor any disagreement that could have been interpreted as a lack of loyalty and priestly submission on the part of Father Sorin. What he wanted was schools; that was the chief purpose of the missionary enterprise for which the Brothers of the Cross were instituted. Eventually they meant to have a college where the training of youth would lay the foundation for later moral leadership in a people that was still largely ruled by political adventurers on the one hand and by religious enthusiasts on the other. Father Sorin looked far into the future, and seeing that, unless the present opportunities were seized, the spiritual harvest of generations to come would be at the mercy of those who were prepared to sow cockle in God's field, he made his purpose plain to the Bishop.

Providence favored Father Sorin's plans. The mission at South Bend which had been the scene of Father Badin's zeal, had, since his death some years before, been practically abandoned. Father Deseille had succeeded the aged priest for some years; then followed Father Petit, who died almost before he had established his residence there. These were saintly priests and they left among the orphaned people the longing to have some one to dwell among them who would definitely continue the work of instructing their children. For a time there seemed no one to answer their call. Then the Bishop, who had a title to the land which Father Badin had wisely bought in view of the growing colonization throughout the State, made over the site to the Religious of the Holy Cross. This was to secure the maintenance of the mission with a prospect of the improvement of both the spiritual conditions and the industrial and educational development of the district. The "Association of the Holy Cross" was to agree to establish a novitiate at South Bend, and, as soon as possible, a college for boys. These two institutions would, it was hoped, sustain each other and contribute to the growth of a native priesthood. It was a wise plan, and the results have more than justified Father Sorin's foresight and zeal.

After the terms of transfer had been arranged between the Bishop and Father Sorin, a small missionary party set out from St. Peter's, their first establishment near Vincennes, late

in November of 1842. They traveled in two divisions. One guided the ox-team that bore the effects of the community. The Brothers were not to return to the old mission, though some of the members had remained behind until their new home could be put in some sort of order. Five others, including Father Sorin, went by a more direct, but less travelled road. The distance before them was more than a hundred miles. On the first day they made little headway, covering only about five miles. The heavy snows which blocked the road and their inexperience in travelling during the intensely cold weather caused delays that had not been foreseen. But Father Sorin's men were a courageous and lively set; and after eleven days they safely reached South Bend, ahead of the teams.

The lake at the Bend was frozen over, and the scene, in its snowy robes, presented a charming spectacle. They were all delighted, although there was no comfortable dwelling place, but only a log cabin and enclosure. The Brothers at once set about constructing what they knew to be the foundation of their future home. Father Sorin wrote enthusiastically to France about the beauty of the site and their immediate prospects: "O, may this Eden ever be the home of innocence and virtue!" He gave to it the name of *Notre Dame du Lac,* and made a special consecration of the place and of his little community, with its hopes of increase, to the Blessed Mother of Christ. The mission was dedicated to St. Joseph, the name permanently given to the county. The eleven postulants who had remained at St. Peter's under the novice master, joined the community the following spring, when accommodation had been made for their reception. The character of the accommodations may be gleaned from the fact mentioned in one of Father Sorin's letters at this period. "We have at present but one bed, and they (the Brothers) insist that I shall take it. They themselves sleep on the floor, just as they did at St. Peter's. To-morrow I shall give up my room to brother Marie (Francis Xavier) to be used for his shop."

When Father Sorin had set out for America, the Superior and Founder of the Fathers of the Holy Cross conceived the design of founding a congregation of women who would be able to supplement the efforts of the institute by primary and secondary instruction for girls. This was of especial import-

ance on the missions in foreign parts where the care of young children demanded other than the Brothers' aid. As soon as it was feasible some of the members of this new order of Sisters of the Holy Cross were sent to Notre Dame. The first colony arrived in 1843.

The Sisters soon mastered the new situation, and as a result attracted the interest and affection of the people with whom they came in contact. Applicants to join the Order came from young girls in the neighborhood and the need of a local novitiate thus soon made itself felt. Father Sorin, who acted as spiritual director of the new community, promptly suggested to the superior at Le Mans as well as to the Bishop of Vincennes the desirability of making the Order of Sisters of the Holy Cross in America autonomous. A difficulty arose on the part of the Bishop, who some time earlier had induced the Sisters of Providence from France to settle in his diocese, and who feared that competition in what seemed to him a limited field for the higher education of women, might deprive both institutes of adequate support. He therefore refused his permission for a permanent settlement of the Sisters of the Holy Cross in his diocese.

Father Sorin, always perfectly submissive to legitimate authority, after vainly trying to convince the Bishop that there was ample room for the successful activity of both communities within the same jurisdiction, solved the difficulty by transferring the Sisters to the neighboring diocese. He selected a suitable site for a convent and school on the Michigan side of the Indiana-Michigan boundary line. Here the little village of Bertrand, not very far from Notre Dame, offered a convenient location, outside the jurisdiction of Bishop Hailandière. The Bishop of Detroit, Mgr. Lefevre, had given his cordial approbation to the arrangement. The four sisters from Le Mans who had begun the foundation at Notre Dame, together with four American postulants, opened the new house in the summer of 1844. Father Sorin remained their spiritual director, and two years later went to France for the purpose of obtaining additional sisters to supply the growing educational needs of the district. Henceforth he acted as superior (or Provincial, as the nuns called him) of the institute.

Meanwhile the Brothers had gone on with their work. During the summer of 1843 they had erected a substantial community house which was to be the beginning of the new college. The following year (August, 1844) Father Sorin laid the cornerstone of what was to be the college building proper. He at once took the precaution of getting a legal title by having the institution chartered as a collegiate and manual training school. His further plans for the construction of a chapel and novitiate house were completed within the next ten years.

During the summer of 1854 the cholera broke out in the region, and death gathered its toll from the young community. "Priests, Brothers, Sisters followed one another to the grave so rapidly that it seemed none would be left. To avert panic among the students the dead were silently carried out at night." These were sad days for the strong heart of Father Sorin and his companions, Brothers and Sisters.

Among the latter was one who had but recently joined the community. She was a quite exceptional woman, Sister Mary of St. Angela. Amid the sudden calamity of the epidemic she gave an example of heroic qualities and ability to meet promptly the exigencies that arose from day to day not only among the religious but among the neighboring people. The nuns became nurses of the Holy Cross without any pretension to a special title or engagement—prompted only by the charity of Christ. They taught, watched with the sick, and directed measures to avert panic. A teacher, a brother, or a nun, might collapse quite suddenly and in a few hours would be found dead. For months it was impossible to foresee arrangements to be made for the management of the schools or the communities at Notre Dame and at Bertrand.

Father Sorin learned much and saw what was of value in the tact, intelligence and generosity of the men and women who, whilst they depended upon his guidance, caused him to look to them for assistance in return.

When the epidemic finally ceased, the surviving members of the two communities of the Holy Cross had undergone a new training which was to be of permanent value in the future exercise of their missionary labors.

Bishop Hailandière had resigned his see in 1847. The Eudist Fathers, brought over by him from France, had opened

an ecclesiastical seminary at Vincennes. They worked harmoniously side by side with the Brothers of the Holy Cross, and religion was making good progress in the diocese. Bishop Bazin, who had been appointed to succeed Mgr. Hailandière, lived but a few months after his consecration. The next ordinary was Monsignor Maurice de St. Palais, a frontier missionary who had seen something of the spirit of the Order of the Holy Cross in his meeting with the Brothers. He was glad enough to find the Sisters over whom Father Sorin exercised spiritual and temporal authority at Bertrand disposed to come back to Notre Dame, their original home in his diocese. Accordingly the mother-house of the community was removed to its present site at St. Mary's in the autumn of 1855. Two years later the American foundation was recognized as a separate institute, no longer dependent on the mother-house in France for subsidy or direction.

The work of both communities of the Holy Cross at Notre Dame went steadily on under Father Sorin's vigilant and active care. He soon found an efficient helper in his priestly ministry. Father Granger, who had recently arrived from France, was given charge of the novitiate and quickly became a general favorite with the young people. Father Elliott, the eminent Paulist and veteran missionary, entered Notre Dame College about this time as a young student. He has left us a graphic picture of the place and personnel of the period. "The novitiate building," he writes, "and locality formed the most conspicuous feature amid the great natural beauty of Notre Dame, placed as they were on an eminence between the lakes. It was to us a sort of Mount Thabor. There the elect children of God prayed." As a matter of fact it was here that Father Sorin had in the early days of his residence at Notre Dame habitually retired to work out the plans of the future development of the institute. Later on he had himself gradually cleared the place of the underbrush, and laid it out for the buildings of novitiate and chapel. To the students it became a sort of enclosed and charmed spot where only the Brothers really had a right to be; and they formed all kinds of mysterious notions, as Father Elliott tells us, of the ascetical practices that developed the sanctity which shone out of the countenances and actions of some of the religious. "I have since then had

a long experience of priestly and community life, and I have no recollection of men whose appearance and conversation were more edifying than these scholastics and novices. Associated with their religious demeanor was a certain air of perfect manliness, candor, and simplicity of character."

A notable period of changed activity came with the outbreak of the Civil War. The principles of personal freedom for which Abraham Lincoln stood in 1860 had been an inheritance of old in the Catholic Church, and Father Sorin found no difficulty in adjusting his moral views to the political duties that called for their defence. Withal it was not war but peace which he had come to preach; and in the ensuing struggle of the States, north against south, his religious and civic zeal found vent in the ministry of mercy to the wounded on the field of battle and in the hospitals. Reference has already been made to his promptly coming to the rescue of our government with a systematic and well trained organization of nurses constituting a hospital corps, which had received its first lessons in "Holy Cross work" during the cholera epidemic seven years before. Mother Angela's name looms large in the annals of this time, and her inspirer was Father Sorin.

At the end of the war the work of construction and expansion of the industrial and educational plant at Notre Dame went on at a rapid pace. The history of that development has been told elsewhere and is merely a further illustration of the genius, zeal in the cause of God for the advance of religious education, and the personal magnetism that secured continually trusty and capable helpmates to Father Sorin.

One of the first things he did after the conclusion of national peace was to establish a literary organ to carry into a wider sphere the work in honor of Our Blessed Lady done and fostered at Notre Dame. For this purpose he founded *The Ave Maria,* which has these many years prospered under the wise management of Father Daniel E. Hudson. Here too Mother Angela aided during the pioneer days by her capable pen the magazine which was to bring joy and edification to thousands of Catholic homes in America and other English-speaking lands; and which is, we venture to say, the one periodical in the English-speaking world that has gathered as in a casquet for presentation to Our Lady all the names of Catholic authors

that have honored by their writing the name of Mary, Queen of Heaven, during the last half century.

In 1868, at a canonical election of the Society of the Holy Cross, Father Sorin was made Superior General of the Order. This office he retained until his death.

All went well for another decade, and the influence of Notre Dame as an educational centre, unique in its religious character and in its efficiency to promote the industrial and civic welfare of the Middle States, was being felt and recognized on all sides, when, in 1879, a great conflagration swept away the work of nearly forty years of unceasing toil and personal sacrifice. The entire group of edifices, houses of study, service buildings, laboratories and libraries, was burnt to the ground. Father Sorin, now an old man of nearly seventy years, saw the fair fruits of his long and arduous labors turned into bleak disorder and ashes. Many a stout heart might have been broken by the dire stroke of misfortune; but the aged priest bent humbly under the shadow of the Divine Hand which he knew was ever ready to open in fresh blessing to those who trusted in Him. The aged pioneer lifted his head and heart, and began anew the work thus suddenly destroyed. God's blessed design soon appeared, for in the reconstruction Father Sorin was able to improve the old plans and to profit by the experience of the past in making his work more solidly durable and far-reaching.

What was needed was money. He was poorer now than ever before, because the number of those who depended on him, if the institute was to continue its work, was much larger than during the period in which the Society and its affiliations had been gradually extending their growth. There were times when he actually had no money in the treasury. But he trusted in Our Lady's help; and she did not disappoint him. Many incidents are recorded in the history of the institute to prove the seemingly miraculous way in which the venerable priest found himself unexpectedly lifted out of straits from which at first sight there appeared no possible relief. One day, when sadly embarrassed for funds, Father Sorin found a man on his grounds who offered himself to the community as a laborer. He had come from California, a miner weary of wandering. The vagrant was told that he could not be given wages, but if

he were willing to enter as postulant and become a Brother he was welcome. The man accepted, and when shortly afterward he heard some one speak of the financial difficulties under which Father Sorin was just then laboring, he said: "There is a bit of gold down in my trunk which I brought with me from California; if the Father wants it, he is welcome to it". The bit of gold proved to be nuggets worth four thousand dollars, and Father Sorin accepted it as a God-send. It also pleased the miner, who became an efficient member of the community—Brother Augustine, the college baker for many years.

Similar instances of how God rewarded the trust of His venerable servant Father Sorin repeat themselves throughout the subsequent history of Notre Dame, during which the work of reconstruction was going on. He and those who followed him had left all—their father's house and their country; and God, in return, bestowed upon them the hundredfold even in this life. When in 1888 the venerable founder celebrated his golden jubilee in the priesthood, the government of his native country, France, though it had banished religion from its own schools, recognized the influence of the hero of the Cross abroad, by conferring upon him the title of Officer of Public Instruction. It seemed to be his native country's seal of recognition to the worth of what he had done for his adopted land as citizen and educator. In reality it was the testimony to his priestly zeal which belonged to a country beyond the stars that claimed a wider citizenship than earthly patriotism could ever satisfy. His love of fatherland was supernatural as well as natural. His allegiance was to the King of Kings, under the banner of the Holy Cross, adorned with the queenly lily of the Mother of Christ. His warfare was against sin and the ignorance which largely begets sin; and his conquests were all for souls redeemed by the Precious Blood of Jesus.

From the day of his fiftieth anniversary as a soldier of the Holy Cross he withdrew from the ranks. He wanted to lay down his sword at the foot of the altar of the Virgin Queen whose signature was on his epaulettes. But the men who had witnessed his valor in the days gone by would not have him removed from the place of honor on the rolls. The sound of his name would be like a bugle-call so long as he was still living

among them. If he did not actually fight in the battle front, they knew him to be in the King's tent. Those near him would bind the wounds from which he was now suffering, and which he had concealed in the midst of the soldier's advance. For five years he endured, gently, patiently the continuous dressing of these bleeding marks of valor. It was the final preparation of the old warrior for the meeting of His Sovereign King who would fasten for ever the badge of victory upon his breast. He died on the eve of All Saints' Day, 1893. His monument of Notre Dame University was fitly decorated on the occasion of the recent Diamond Jubilee—not only by the loyal sons of the Holy Cross and by many of those whom the Alma Mater of *Notre Dame du Lac* has nourished at her breast, but by the Father of Christendom, Benedict XV, who sent the following congratulatory letter to the Very Reverend Rector and the co-laborers of the University:

AUTOGRAPH LETTER OF HIS HOLINESS BENEDICT XV

To Our Dearly Beloved Son, the Very Rev. John Cavanaugh, C.S.C., President of the University of Notre Dame.

BENEDICT XV

Health and Benediction.

Excellence commands the unbidden esteem and sympathy of men. Nevertheless, he who has informed Us of the celebration of the Seventy-fifth Anniversary of Notre Dame has been emphatic in praising and extolling both the achievements of your University and the distinguished services of your religious family. It is, indeed, to the labors of the Congregation of Holy Cross that the birth and growth of this splendid institution are due, an institution which has given to Church and State so many sons eminently schooled in religion and learning. How gratifying this is to Us need hardly be expressed. In the midst of the trials of the present hour which press upon Us so heavily, the brightest ray of hope for the future lies in the special care that is being bestowed upon the education of youth. In this age when young men, to Our great sorrow, are so drawn to evil by the allurements of vice and the insidious teachings of error, it is, above all, by training youth to virtue that the life of nations is to be fashioned and directed in righteousness and truth.

Your own personal merits, and those of your Congregation and University, have achieved the universal recognition of bishops, clergy and laity. It is through their coöperation that the resources of this

noble home of learning have been increased, that the number of its students, drawn from all parts of the world, has steadily grown, and its educational influence become ever greater and more far-reaching. In view of all this, We congratulate them and exhort them to persevere in their generous encouragement and support of this godly work.

To you, dearly beloved Son, to your Brethren in religion, to all the Professors and students of Notre Dame University, as a token of heavenly blessings and as a proof of Our affection, We lovingly grant in the Lord the Apostolic Benediction.

Given at Rome, in St. Peter's, the thirtieth day of April, nineteen hundred and seventeen, the third year of Our Pontificate.

BENEDICT XV.

LETTER FROM CARDINAL GASPARRI, SECRETARY OF STATE.

Secretariate of State of His Holiness. — *The Vatican,* 3 May, 1917.

Very Reverend Father:

I am fulfilling a very pleasant task in transmitting to your Reverence the precious autograph letter which the August Pontiff has vouchsafed to write to you on the occasion of the Seventy-fifth Anniversary of the foundation of Notre Dame University.

I seize the present opportunity to extend to you my best wishes on this memorable occasion and to assure you of my sincerest esteem.

I am, Very Reverend Father,
Yours very sincerely in Xto.,
PETER Card. GASPARRI.

The Very Rev. John Cavanaugh, C.S.C.,
President of the University of Notre Dame,
Indiana.

THE MATTER COVERED BY THE PRIEST'S INTENTION AT MASS.

SOMETIMES unfortunately, even during the most solemn moments of Holy Mass, secular thoughts intrude themselves into the priest's mind, and, it may be without any fault of his, distract his attention for some time. Moreover, even though his mind is not occupied with idle or profane objects, the very fact that all his attention is concentrated on the Sacrifice which he is offering, may possibly be the occasion of his not adverting at the Consecration to anything but the prin-

cipal [1] matter present, namely the wine and the large host; and may lead him to overlook the secondary matter, namely, small hosts that may be needed for the Communion of the people. So it is of some importance to try to ascertain how far inadvertence to the presence of small particles that are in a ciborium, or are otherwise on the altar, interferes with the validity of their consecration. Accordingly, I propose to consider this question, but rather with a view to explaining the practical conclusion the priest must adopt in such cases and the practical rule he is to follow, than for the purpose of determining what is theoretically or speculatively the better opinion.

Now, in the first place, it is well to observe that the want of attention or advertence is prejudicial to the consecration of any matter that it is possible to consecrate, only in so far as it interferes with the priest's intention. The question then to be answered is, How far does inadvertence neutralize, or do away with, or altogether prevent the presence of, the proper intention? A priest has an actual intention of consecrating if he adverts to what he is doing at the Consecration. If he does not advert to it, his intention is at the most only virtual; and unless this is, as it were, energized by some acts that accrue from it, it is liable in the course of time to lose its efficacy and become merely habitual, which is quite insufficient in the minister. It appears, accordingly, that a purpose of consecrating the essential matter at Mass may survive a period of abstraction which would be quite fatal to an independent intention covering secondary matter; inasmuch as the former would be kept up by the different acts of the priest in preparation for Mass, and by the function itself up to the time of the Consecration. It must be remembered, too, that, besides being prejudiced by a period of inadvertence, the necessary intention may become nugatory owing to an expressed or implied condition of its efficacy not being fulfilled. The condition that is most frequently suggested in this connexion is that the particles be on the corporal.

I shall first consider the cases where the priest's intention may be held to become inoperative because the requirements of the rubric just mentioned have not been complied with;

[1] For using this terminology I have the authority of Lehmkuhl, *Theol. Moralis*, II, n. 168 (11th Ed.).

and afterward, the cases where it is doubtful if the particles were ever embraced in the intention.

1. The first case then occurs where in the words of Lehmkuhl [2] the priest *jam consecraturus* adverts to the presence of a ciborium or loose particles [3] which are not already on the corporal, which he does not bring on it, and which he at once forgets. Lehmkuhl does not specify the exact moment denoted by the term *jam consecraturus*, but it is certainly applicable to the time at which the priest says "Qui pridie" and perhaps earlier. In these circumstances the short interval between advertence and the Consecration cannot interfere with the requisite intention, and the only danger to its validity comes from the non-fulfilment of a possible condition in the priest's mind that the matter should be present in the prescribed manner, that is, on the corporal. This danger, however, is rated by Lehmkuhl, in common with many others, as of little or no importance; for he holds it to be perfectly certain ("certissime")[4] that the particles in question are really consecrated.

There are, however, or perhaps it would be more correct to say were, many theologians of eminence who do not share his confidence. Thus St. Alphonsus [5] says it is the more common and more probable opinion, held by Suarez, Croix, and others, that a ciborium, left through forgetfulness outside the corporal, is not consecrated, because, seeing that to have an intention covering matter that is not on the corporal is a mortal sin, no one can be presumed to have such. The Saint admits, however, that the opposite opinion is not improbable. At the same time his rejection of it is quite decided and does not make any allowance for advertence even at the stage when the priest is *jam consecraturus*. So it is difficult to see how Lehmkuhl's view can be acted on in practice, though on the merits of the question the bulk of modern theologians are on his side. For the sin involved in the hypothesis of a valid consecration is at the most material, and they do not admit the argument that the priest only wishes his intention to be effective when even an objective violation of the rubrics is

[2] *Ibidem.*

[3] What I say of a ciborium throughout the article applies to these also.

[4] *Ibidem.*

[5] *Theologia Moralis,* De Eucharistia, n. 217.

avoided. To admit the lawfulness of such an intention in celebrating Mass or conferring a Sacrament would, they maintain, often jeopardize the validity of these sacred actions. Thus, if the corporal were quite soiled without the priest detecting this, or if it were not blessed, or if he did not know that the chalice was unconsecrated, or if, say at a baptism, the water were very impure, the minister's intention would be quite nugatory—a series of objective irreverences that would seem effectually to dispose of the doctrine of a conditional intention.

It is true, indeed, that some of the patrons of it try to discriminate between an intention covering secondary matter and that which covers what is primary, or which is concerned with the valid administration of a Sacrament; holding that in the first case to have everything in accordance with the rubrics may be supposed to be a predominant intention of the minister, while in the latter cases it is his purpose, even at the risk of permitting material sin, to consecrate validly or confer the Sacrament validly.

However this may be, if the view of these authorities were correct, the manifestly inadmissible conclusion would follow, as Ballerini [6] remarks, that even when a priest has an actual intention and full advertence to what he is doing, his act is not valid if, unknown to him, there be something seriously against the rubrics, but not affecting validity, connected with the matter on which his intention falls. Nay more, it would follow (a view to which very few nowadays would subscribe) that if a priest forgot to uncover the ciborium it would not be consecrated. It is true indeed that one is bound to do this under pain of only venial sin. But if a person may be presumed to have a predominant intention not to commit a serious material sin, why should it not be assumed also that he is unwilling to commit a venial one?

Theoretically then it may be taken that, unless a priest has definitely made up his mind to the contrary, it is his intention to consecrate the secondary matter on the altar quite unconditionally; at least unless it is removed a considerable distance from the corporal, or is in a receptacle quite unsuitable for a

[6] *Opus Theologicum Morale,* IV, De Eucharistia, n. 60.

consecrated host, such as an ordinary box.[7] But the weight of authority requiring for validity the presence of the ciborium on the corporal makes it difficult to understand how Lehmkuhl can say his view is perfectly certain. The case, however, contemplated by him does not often arise, for if the priest *jam consecraturus* is in a state of advertence, this would be very unlikely to have disappeared at the moment of Consecration; just as it is unlikely that, adverting to the matter, he would not advert to the obligation of there and then placing it on the corporal.

2. The next case to be considered occurs when the ciborium is not on the corporal and the priest does not advert to its presence on the altar at the *offertory or later*, though he has done so at an earlier stage of the Mass. In these circumstances it is only doubtfully consecrated, for the condition assumed—but, as I have tried to show, unwarrantably—by many to be part of the priest's intention is not verified.

3. There is far less reason for thinking that the secondary matter is consecrated if, though on the altar, it is not on the corporal, and the priest does not advert to it at all during the Mass. For in this case no matter how desirous he may have been before Mass to have Holy Communion for the ordinary faithful, or for the sick, we cannot assume that such a state of mind involves an intention to consecrate at all hazards, as it were. His anxiety merely involves a firm purpose of taking the steps prescribed by the rubrics as a condition of, or a necessary preliminary to, forming the intention of consecrating. I see a great difference between this case and the last one I mentioned where the priest adverts to the ciborium during Mass; because in the latter case it may well be held that his intention is final and unconditional, whereas it may not be taken for granted that this is his state of mind before Mass. It is true indeed that Noldin[8] says that a priest has the requisite intention "*qui ante sacrum monetur* de ciborio in Missa consecrando et annuit, etsi postea ad illud non advertat; eo ipso enim, quod de consecratione monitus annuit,

[7] If a particle were under the corporal, it would not be consecrated at all, partly as being outside the priest's intention, and partly because the word "Hoc" would not apply to it. Lacroix, *Theol. Mor.*, De Sacramentis, *lib.* VI, n. 442.

[8] *De Sacramentis*, n. 113.

intentionem elicit consecrandi particulas in ara ponendas." And Ballerini [9] says: "Haec intentio, suggerente ministro, *ante Missam* habita, dummodo virtualiter perseveret, sufficiens dicenda est pro valida consecratione illius materiae".

But, notwithstanding what these authorities say, Lehmkuhl's [10] view is the only one that can be followed in practice. It is that "materia superaddita actione ab ipsa liturgica actione distincta assumi et determinari debet, idque ut omne dubium removeatur intra Missam vel externa vel saltem interna actione."

I come now to the cases where there is no question of the priest's intention being endangered by the non-fulfilment of any condition, on which it may be held more or less plausibly to depend, but where there is reason to doubt whether the matter in question ever came within the ambit of his intention.

1. It is possible, for instance, that a second particle is, unknown to the priest, actually in his hands at the moment of consecration. This may happen by two large hosts having, owing to dampness or other cause, become joined together. And in such circumstances everyone admits [11] that the entire matter is certainly consecrated, even though part of it has not come under the priest's notice at the consecration or at all. Because his intention is directed to, and covers the actual matter in his hands, unless in the purely imaginary hypothesis that he makes some deliberate restriction. Thus Busenbaum, quoted by St. Alphonsus without comment, says: [12] "Unde si sacerdos advertat post consecrationem esse duas [hostias] simul junctas, utramque ut consecratam sumet ut habet missale. Si vero ante consecrationem, postquam obtulit, advertat, alteram seponet, et post Missam ipse, vel alius sumat, tanquam panem benedictum." The words of the Missal referred to are: "Si sacerdos putans se tenere unam Hostiam, post consecrationem invenerit fuisse duas simul junctas in sumptione sumat simul utramque." [13]

[9] *Op. cit.*, n. 62.

[10] *Op. cit.*, note to n. 168.

[11] If the second particle in the case be a small one, though it is Lehmkuhl's own opinion that it is consecrated, he says this is merely probable. *Casus*, II, n. 126.

[12] *Theol. Moralis*, de Eucharistia, n. 216.

[13] *De Defectibus* &c. VII. 2.

2. The next difficulty to be considered arises when the priest, though having forgotten the secondary matter at the consecration, though of this at the Offertory or some time later, and as a consequence *brought it on the corporal.* In this case all the theologians say the particles are certainly consecrated and may, without any uneasiness, be distributed among the people. For the facts satisfy the requirements even of those who support the theory of the conditional intention. A result that Lehmkuhl thinks is achieved also, if the priest thought, though erroneously, that he had brought the matter on the corporal. Because, he says,[14] advertence and intention at the Offertory remove all doubt, especially "Si tunc temporis eas (hostias) assumpsit atque in corporali super sacrum lapidem se eas collocare putavit."

3. If the priest at the beginning of Mass himself places the ciborium *on the corporal,* or if during the Mass he sees anybody else do so, there is no doubt as to its consecration, no matter how completely it subsequently escaped his attention. For as Noldin says: [15] "Intentionem autem consecrandi expresse elicere censetur quivis sacerdos, qui vel ipse particulas defert ad aram, ut eas postea consecret, vel qui intra Missam advertens ciborium consecrandum poni in ara hoc consecrare proponit." And the intention being present, no condition stands in the way of its efficacy, if, as I assume, the particles are on the corporal; nor has the intention time before the consecration to become merely habitual. This last contingency would be altogether excluded, if it be held that the intention of consecrating secondary matter is not, as it were, independent even before the consecration, but that from the beginning it merges in the general intention of celebrating Mass; for this, of course, is energized by the different actions that precede the Consecration. As Ballerini says: [16] "Haec intentio, si virtualiter permanet et influit respectu materiae principalis ita ut non alia intentio requiratur, manebit quoque et influit respectu alterius quae cum ea ad modum unius accepta est."

4. Another case in which it may be doubted if the matter comes within the scope of the priest's intention at all, is where

[14] *Theol. Moralis,* n. 168, sec. 2.
[15] *Ibidem.*
[16] *Ibidem,* n. 62.

a particle is placed on the paten by the sacristan (say for the Communion of the server) before Mass or even during Mass, without the priest being told of this or having realized it. Accordingly, if he were short-sighted, it may easily happen that it would escape his notice at the offertory and the consecration, although on the corporal, and he may become aware of it for the first time when the Confiteor is being said.

In these circumstances I think personally that it is more probable that the secondary matter has not been consecrated. Many, however, seem to think that much is to be said for the opposite opinion; on the ground apparently that, though there has been at no time an explicit intention covering the matter in question, there has been an implicit one, embodied in the liturgical actions and words directed to the entire matter on the corporal, and that it is possible to consecrate;[17] or, as others[18] argue, because it is in conformity with the mind of the Church that the priest's intention should be so comprehensive, he may be presumed to have formed it on these lines.

From what I have said the following general rules for the guidance of the priest may be deduced. (1) If the matter is not on the corporal, at the best (failing some special and predominant intention in its regard) its consecration is doubtful. (2) Even though it be on the corporal, its consecration is no more than doubtful, if the intention and action of the priest concerning it have taken place altogether outside Mass.

The next question to be answered regards the disposal of doubtfully consecrated matter. Well, the priest cannot in any circumstances distribute it to the people, of course. And there are two practical methods open to him. One is to put the particles in question in the tabernacle and to consecrate them or have them consecrated, conditionally, at the next Mass celebrated on the same altar. And another plan, which is the one recommended by Saint Alphonsus, is not to reserve them at all, but to consume them after the chalice; or better still—so as to avoid all danger of breaking the fast before its entire contents have been taken—after the first ablution. Of course the first method is the better, if the number of particles doubtfully consecrated be considerable.

[17] Lehmkuhl, *op. cit.*, n. 186, 4 (*circa finem*).
[18] *Apud St. Alphonsum, op. cit.*, n. 216.

If through some mistake the priest had two hosts on the paten at the Offertory, and having detected this before the Consecration, decided not to consecrate one of them, this should be put aside, and as " panis benedictus " be taken after Mass by the priest himself, rather than by another who may not understand the circumstances.[19]

Another question of some importance is whether the minute fragments that are on the corporal or in the ciborium, separated from the complete hosts, and the drops separated from the body of the wine, are covered by the priest's intention. Very probably, apart from its being specially determined to this effect, they are not; because, to consecrate them would not be in harmony with the mind of the Church, for in the case of the minute fragments they would not be available for Communion, and in both cases there would be a certain danger of irreverence. This danger would be very marked if drops on the outside of the chalice were consecrated; and so it is certain they are not. While, of course, it is not necessary, as a condition of valid consecration, that the bread and the wine should be present in such quantity as to be actually seen, still detached portions of them that are so minute as to be beyond the range of ordinary human vision are not only excluded from the priest's intention, but could not be covered by the word " Hoc " of the form.

However this may be, it is of importance for the priest to form a positive intention of never consecrating any mere tiny fragments of particles *unless they are adhering to a host*, or isolated drops of wine.[20] He need not of course make up his mind to this effect every time he says Mass. If the intention be once formed and renewed occasionally, it will be operative in each Mass in virtue of his general intention of consecrating " juxta ritum sanctae Romanae Ecclesiae ".

The danger apprehended by some, that by restricting his intention in regard to the drops of wine the priest may break the fast by consuming them before the Most Precious Blood, is without foundation, for they would hardly be swallowed separ-

[19] See St. Alphonsus, *ibidem.*

[20] Some while advocating this in case of the wine or of fragments on the paten or corporal, object to it as applied to the ciborium, on the ground that in this last case there is no danger of irreverence through the fragments being lost. Lacroix, *de Sacramentis,* lib. VI, n. 449.

ately from it; and in any case, as Lacroix says:[21] "magis praecavendam esse irreverentiam Sacramenti quam laesionem jejunii". Similarly, the priest need have no feeling of uneasiness that, by excluding mere fragments from his intention, he may be endangering the consecration of portions of particles large enough to be distributed to communicants in case of necessity. And any incongruity in having unconsecrated fragments or drops in such close proximity to what has been consecrated, is more than offset by the advantages of the procedure in question.

In conclusion, it may be well to say a word on a subject whose interest is largely of a speculative character. It is the possibility of consecrating particles that are mixed with those already consecrated. The difficulty of this is twofold, (1) because the priest cannot concentrate his intention on anything definite and determined; and (2) because there is no object that is definitely and individually denoted by the word "Hoc", so far as *human knowledge* goes. Lugo, accordingly, holds that it is not possible to have a valid consecration in such circumstances, unless *all* the hosts be consecrated *sub conditione*.

But as against his view there is good reason for holding that the Church recognizes this possibility in the case of unconsecrated wine, united with what has been already consecrated. For it authorizes[22] a priest who has to say Mass on the same day in two different churches, after having exhausted the chalice at his first Mass, to put it in the tabernacle or in some appropriate or secure receptacle, and use it or have it used when Mass is next celebrated in that church. Now it is certain that some drops of the Most Precious Blood will remain in the chalice in such circumstances; and it is the more probable opinion that these do not lose their consecration on being united with wine. So it follows as a consequence that the presence of the Most Precious Blood does not interfere with the consecration of the wine with which it is united. And if consecration is possible in this case, why not in the case of the particles?

DAVID BARRY.

Limerick, Ireland.

[21] *Apud* Ballerini, ibidem, n. 57.

[22] De Herdt, *Sacrae Liturgiae Praxis*, I, n. 284. The rubrics for Christmas Day are clearly to the same effect.

THE VIRGIN ISLANDS OF THE UNITED STATES OF AMERICA.

A LETTER came to me a short time ago written in the hand of a correspondent in the Island of St. Thomas, bearing a United States stamp. At first I thought it had been mailed in the United States. Then the truth dawned upon me that I must never expect to see again the old familiar Danish stamp upon letters from the Virgin Islands, as they have passed from the power of Denmark forever, and they are now the property of the United States of America.

How strange it seems! The old Dannebrog flag, that had been waving over St. Thomas for a period of 251 years, has been lowered at last. The white cross has come down, and the white stars have gone up.

Fifty years ago, when the writer was a child, a treaty was concluded by which St. Thomas was to be purchased by the United States. Many inhabitants of the island favored it; we wore the United States colors to signify our satisfaction, the writer having as principal reason that he was of American parentage. The treaty, however, was not ratified. The terrible hurricane and earthquake of 1867 came to throw a damper on the proceedings, and we heard no more of the purchase. The United States bought Alaska instead. The Danish fort, old Fort Christian, saluted the national colors and the affair was at an end.

To-day the purchase has passed into history and the Virgin Islands, St. Thomas and St. Johns, with the numerous uninhabited islets that surround them, together with Santa Cruz, belong to us.

It is a long time since Christopher Columbus first caught sight of these islands. It was in 1493, on his second voyage to America. He was sailing northward from Dominica, where he first saw the Caribs, and as he went, hardly ever out of sight of land, he gave the names of saints and sacred places to the islands that he passed. Monserrat, Antiqua, St. Christopher's, St. Eustachius, St. Martin followed, until the island of the Holy Cross, Santa Cruz, was reached. Here the Spaniards had an encounter with the fierce Caribs, and hence they proceeded to Borinquen to which the name of St. Johns was to be given, and which, in course of time, would be better

known as Porto Rico. On their way, the Spaniards passed a numerous group of islands, some of them mere rocks. The image of St. Ursula and her many virgins came to mind, and the group was collectively named the Virgin Islands, the two largest becoming known as St. Thomas and St. Johns.

For a long time, the Spaniards were so occupied with Santo Domingo, Jamaica, Cuba, and Porto Rico, that they cared little for the smaller islands. Other nations, however, did not fail to grasp their opportunity, and at an early period we find the English, French, and Dutch busy in the work of colonization of the Windward and Leeward Islands.

The Dutch and the English appear to have settled in Santa Cruz or St. Croix, as this island is also called, about 1625. The early settlement of St. Thomas is wrapped in obscurity. The visitor to the island, as he enters the harbor of the town of Charlotte Amalia, the only one in St. Thomas, will observe three towers, two on the hills and one on the fort near the sea. These are respectively known as Blue Beard's, Black Beard's, and Red Beard's tower. By whom were they erected? They have been attributed to the Buccaneers by some; by others to the Dutch; but their origin seems a mystery. Blue Beard's tower is surrounded by a kind of fort with mounted cannon.

Light begins to dawn with the advent of the Danes. On the 11 March, 1671, there was formed in Copenhagen the West India and Guinea Company, and in the same year the Danes took possession of St. Thomas as uninhabited. The English governor of the Leeward Islands protested, but King Charles II of England directed his representatives in the West Indies not to interfere with the Danes. It appears from certain records that they had come to St. Thomas as early as 1666, before the establishment of the West India Company, and it is not unlikely that they, instead of the Dutch and Buccaneers, erected the towers to which allusion has been made. Thus did Denmark come into possession of St. Thomas, whence Danish colonization spread over the Virgin group and the Island of Santa Cruz.

From an agricultural standpoint, Santa Cruz grew to be the most important of the Danish islands. It is also the largest. There was comparatively little agriculture in St. Thomas, which is entirely mountainous, if you except the narrow strip

of land through which Main Street runs, along the bay, with the level spaces beyond Cocoanut Square. But, if St. Thomas won little fame in agriculture, and if, for a long time, it was hardly known to the American public, except for the Bay rum that bears its name, on the other hand it gained great renown as a commercial and maritime centre, though this glory too has departed. Until about fifty years ago, St. Thomas was, perhaps, the busiest island in the West Indies, as far as trade is concerned; but it was a trade quite transitory in its nature. St. Thomas had little or nothing to export, but it served as a centre, a depot for trade with other islands and with the Spanish Main, or Venezuela and Colombia. I can well remember how in the late 'sixties and early 'seventies, St. Thomas was overrun with buyers, mostly from Spanish America, with which she carried on a large wholesale business in goods imported from the various countries of Europe. There was no restriction on commerce, as free trade prevailed and import and export duties were hardly known. As far as I know, the revenues of the islands proceeded from taxes and licenses, while the Danish administration weighed lightly upon them. Few complaints were heard, and whatever disturbances arose were mostly among the turbulent negroes of Santa Cruz, and were of an economic nature.

Denmark was among the first of the nations of Europe to join in the anti-slavery movement, and she emancipated her slaves early in the nineteenth century. But slavery left behind an immense negro element in all the islands. To provide for labor, Santa Cruz adopted a contract system which was another form of slavery and which no doubt exerted an influence on the several negro rebellions that the island has known. After the emancipation of the negroes in the Dutch Islands in 1863, large numbers emigrated to Santa Cruz, allured by the change and the wages promised, but, no doubt, to find themselves disappointed.

In the meantime, little St. Johns, isolated from the world, continued its idyllic and monotonous existence, cultivating such fruits as home consumption needed or its neighbors might be willing to purchase.

With the emancipation, the plantations in St. Thomas declined, and the whole attention of the island was devoted to

commerce. For the trades and the necessary manual labor generally, on land and water, the blacks of the island sufficed. Hence St. Thomas has never employed coolies, like the British and Dutch colonies, nor Chinese, except in very limited numbers.

The island, nevertheless, soon assumed a very cosmopolitan character, and people from every clime visited its shores, while foreign tongues were constantly heard. As headquarters for the Royal Mail Steam Packet Company, St. Thomas saw travellers to the West Indies and South America constantly coming and going. With the steamers of the English, French, and Spanish lines repeatedly visiting her harbor, St. Thomas became a very important coaling station, as well for merchant steamers as for the many men-of-war of European and American nations that were frequently touching at the island. In those days sailing vessels were numerous, and the harbor was generally filled with them. I can well remember, moreover, the many side-wheel or paddle steamers that were then crossing the Atlantic. The first time I went to Europe, in 1871, it was in the old Royal Mail steam packet "Seine," a ship of some 3,000 tons, propelled by side wheels. Soon after that screws became more numerous, and the old side-wheelers disappeared, though I recollect meeting the U. S. man-of-war "Powhattan," a side-wheeler, as late as 1882 off the harbor of Santa Cruz.

I think that St. Thomas reached the climax of its prosperity in the late 'fifties, although it held its own quite well for ten years more. The greatest blow was received by the hurricane of 1867, followed about a month later by an awful earthquake and tidal wave. What the gale had spared, the earthquake destroyed. The former had played most havoc with the wooden houses, the latter sought out for its victims those built of stone. The loss of life in the hurricane was much greater than in the earthquake, especially among the shipping in the harbor. It was about this period, just after the Civil War, that the first negotiations had been set on foot between the United States and Denmark, looking toward a transfer of the islands.

The next blow that St. Thomas received was the removal of the Royal Mail Steam Packet Company to Barbados, where-

by St. Thomas fell to be a very secondary port, especially since the Company began to run steamers to the Isthmus and to Colombia and Venezuela, thus destroying the trade of the Spanish Main that St. Thomas had enjoyed. Nor was this compensated for by the fact that the German Lloyd steamers began now to touch at the island.

At the period of its greatest prosperity St. Thomas was not particularly noted for health. Besides those diseases endemic in the tropics, it had occasional visits of small-pox and cholera, while yellow fever was hardly ever absent from its shores. With the advance of tropical hygiene, it stands to reason that St. Thomas has been benefited, like other countries in which yellow fever was once prevalent. It is now quite rare to hear of an epidemic of yellow fever anywhere.

Leaving aside such evils as these, the climate of St. Thomas is not disagreeable, while the winter months are cool. The elevation of the hills affords most desirable sites for beautiful residences, commanding some of the most superb views that mortal eye can desire. If the moral tone of the place can be raised, with the improvements, hygienic and other, that Americans would introduce, there is no reason why St. Thomas should not be an earthly paradise.

Speaking of the yellow fever reminds me that the United States once lost in St. Thomas a distinguished citizen by that terrible disease. I refer to Admiral Palmer, a fine gentleman of the old school who had fought in the Civil War. He was a man, as I heard, of deep religious sentiment. During the earthquake, in 1867, he lay with his flagship, the "Susquehanna," in the harbor of St. Thomas, where she suffered some damage from the tidal wave, while the "Monongahela" at St. Croix was raised on the crest of the wave, and landed high and dry on the shore. Those were the days of our grand old steam frigates that used both sail and steam. How trim they looked, those fine full-rigged ships, as with yards squared they rode at anchor in the bay. The generation that knew and loved them is fast passing away.

To return to the admiral. Whether he was taken ill on board the ship or ashore, I do not remember, but I recollect that he died in the house of an American friend, a Mr. Swift. I still see the house on the hillside, basking in the beautiful

tropical light, and a junior officer seated on the broad steps leading up to it, who smilingly replied to my inquiries regarding the admiral's health.

The language most widely used in the Virgin Islands is English. Danish always remained the official language; but as the Danish population is small, and the majority of the inhabitants stand more or less related to the British islands, English naturally prevails. This is also true of the Dutch, but not of the French and Spanish islands.

Owing to its cosmopolitan character, and to a large population from the French and Spanish islands, one often hears French and Spanish spoken in St. Thomas. Some of the negroes use a jargon of their own, which seems to include Dutch elements and may be related to the Negro-English of Swimam, or the Papimento of Curaçoa.

During the whole of the Danish occupation, the Lutheran was the established and official religion of the island. At one time at an early period Catholicity must have been proscribed. Nevertheless it finally found its way to the island. The other churches in my day were the English or Anglican, the Dutch or Dutch Reformed, and the Moravian, which had a strong following among the blacks.

The Catholic Church of St. Peter and Paul, the only one in St. Thomas for a long time, was always designated as the French Church. It is located in that part of the town, "Down Street", where the bulk of the French and Spanish population is located. The other portion of the town, "Up Street", is mainly English. A chapel was built there some few years before I left the island. In the former church the sermons are delivered in French and in English.

St. Thomas belongs to the diocese of Roseau, in the Island of Dominica, and to the ecclesiastical province of Trinidad. In the early days of their Catholicity secular priests ministered to the Catholics of St. Thomas and Santa Cruz. In the latter place there are two cities at opposite ends of the Island, Frederiksted and Christiansted, or West End and Basin, each having its church.

About the year 1857 an awful schism was created among the Catholics of St. Thomas, and the schismatics took possession of the church, obliging the pastor, the Abbé Orsini, to hold

services in a private house. The good priest, who had much persecution to endure, finally retired to the Island of Trinidad, where he lived many years and died with the title of Monsignor.

As a result of these troubles, the Redemptorist Fathers were called to the mission of St. Thomas. The first one, Father Dold, had to assume a disguise, so intense were the feelings of the disaffected elements. He took up his abode in the house of one of the principal " Varinqeurs ", as the schismatics styled themselves, and, after some time, had won so many friends that he finally threw off the disguise and announced that he was a priest. Such was the ascendancy he had gained and the esteem he had won that the leaders offered him the parish, which of course he at once accepted. The adventures of Father Dold in the West Indies and South America, written by himself in a very fascinating style, are preserved in manuscript in the archives of the Redemptorist Province of Baltimore. They read like a romance. One day, when the good Father was preaching, the writer of this article, then about three years of age, distinguished himself by walking up the aisle and singing " Dominus vobiscum ".

The Redemptorists of the Belgian Province have remained in St. Thomas up to the present time, and hence have spread to Santa Cruz, Dominica, Antigua, and St. Kitts. The present Bishop of Roseau, the Right Rev. Philip Schelfaut, a fellow student of the writer at Wittem in Holland, is a Redemptorist. We had another fellow student, who is His Eminence Cardinal van Rossum, a member of the Dutch Province. Both the Belgian and Dutch Provinces have produced some very distinguished men. To the former belonged that great disciple of St. Clement Hofbauer, Father Amandus Passerat, whose canonization is spoken of, and the illustrious writer Cardinal Victor August Deschamps, Archbishop of Malines, and predecessor of Cardinal Mercier. One of the best known Redemptorists in St. Thomas was Father de Buggenoms, at one time, I believe, appointed Bishop in Santo Domingo, though he never took possession of his See, or perhaps resigned. After leaving St. Thomas, Father de Buggenoms spent much of his later life in the archiepiscopal palace of Malines, in company with Cardinal Deschamps.

The Dutch Province gave to the Church the Rev. Bernard Hafkenscheid, one of the first, after Bishop Frobin Janson, to hold systematic missions in the United States. I believe he was at one time stationed with the Paulist Fathers at old St. Joseph's in New York.

Another illustrious member of the Dutch Province was that humble son of St. Alphonsus, the Venerable Peter Douders, whom the writer knew well in Dutch Guiana, and the cause of whose canonization is advanced. He was the Damien of Guiana, the Apostle of the lepers.

It was in St. Thomas that the writer first met the Very Rev. Henry Schaap, then Provincial of the Dutch Redemptorists and later Bishop of Hetalonia and Vicar Apostolic of Surinam. Some of the dearest memories of his life are linked to this distinguished Redemptorist and to his companion, Father Van Ryckevorsel. With these the writer went to Holland, and they made his education for the priesthood possible; hence he remembers these benefactors with undying gratitude, and with certain pride he recalls to mind that among his predecessors in the See of Hetalonia, linked to the name of the illustrious Ullathorne, later Bishop of Birmingham, he finds that of John Henry Schaap.

Many and arduous have been the labors of the Redemptorists in the West Indies, and notably in the Virgin Islands. They have had a constant struggle against unbelief, ignorance, and immorality; but they have kept steadily on their way, in spite of many difficulties, not the least being the poverty of their missions. Of late some of the West Indian islands, and among them Dominica and St. Thomas, have been visited by a disastrous hurricane that has increased the distress of the Bishop of Roseau and of his co-laborers.

A new era has now dawned for the islands, that must henceforth be known as "The Virgin Islands of the United States". They have been purchased from Denmark for the sum of twenty-five million dollars. On Saturday, 31 March, the old Dannebrog flag, the red with the white cross of Denmark, went up for the last time. Toward four in the afternoon, a guard of honor from the Danish man-of-war, "Valkyrien", under Lieutenant Jorgensen lined off on the pier. Another position was occupied by the Americans under Lieutenant Leach.

Shortly after, in presence of many officials and of the officers of the "Valkyrien" and of the American ship "Hancock," Commander Pollock met the Danish Governor, Konow, and the articles of transfer were read and signed. Then Governor Konow ordered the flag lowered. It came down at 4.45 P. M. mid the tears of the assembled multitude, the salute of twenty-one guns from the ships and the battery, and the playing of the Danish national anthem by the band from the "Valkyrien." Again the ships and battery thundered out their salute of twenty-one guns, and, while the band of the "Olympia" rendered the "Star-spangled Banner," "Old Glory" floated up to the top of the pole, and the Virgin Islands had passed from Denmark to the United States. After the flag raising, Bishop E. C. Greider of the Moravian Church offered up a prayer and the benediction was pronounced by Bishop Charles B. Colmore, the Protestant Episcopal Bishop of Porto Rico. The churches represented by their clergy were the Lutheran, the Moravian, the Reformed Church, the Wesleyan Methodist, and the Catholic. The last named was represented by the Rev. Father Moris, C.SS.R., Superior of the Redemptorists. The Colonial Council had sent a farewell cable to Christian X, King of Denmark, to which the chairman received this reply: "Express my heartfelt thanks for kind telegram. God bless you all and best wishes for the prosperity of your islands."

John N. Lightbowm in his "Mail Notes," published in St. Thomas, writes: "It was a long time coming—this change—America's first effort at acquisition being made just fifty years ago, but it has come at last. For weal or for woe we are within the folds of 'Old Glory'—and we do trust that the islands may enjoy that 'happy and prosperous future' which both the King who has ceded them and the people of the United States who have acquired them hope for. We are taken under the Stars and Stripes, not as a conquered people, and neither do we expect to be treated as such. We have for these many years enjoyed the rights of a free and enlightened people, and of this freedom we expect no curtailment whatever. We shall give our loyalty unstintedly to the flag that now floats over us. From this moment on it is our flag and in every respect we

demand every privilege, all the rights, and all the protection that it stands for."

St. Thomas has often been visited by distinguished personages, and not seldom has it given refuge to political exiles from various parts of Spanish America, such as Mexico, Venezuela, and Santo Domingo. Prince Alfred of England, the "Sailor-prince"; Prince Waldemar of Denmark, a queen of the Hawaiians, then better known as the Sandwich Islands; De Lesseps of Panama Canal fame, and others have visited its shores. I have a recollection of reading somewhere that centuries ago it had also been visited by the great Dominican, St. Louis Bertrand.

In the nineteenth century, it was for some time the home of that turbulent Mexican spirit, the famous General Santa Ana who was a well known character in the island, and who lived in a beautiful house on one of the hills. It has harbored ex-presidents and ex-governors from Venezuela and Santo Domingo, among them being the ex-priest and ex-president Morales of the latter country. Although Morales had left the ministry, he never in any way, so far as I know, showed himself hostile to the Church. Santo Domingo has also had other priests as president, such as the late Archbishop, and Monseigneur Nouel, the present Archbishop, who was recently Apostolic Delegate for Cuba and Porto Rico. As of especial interest to Americans we may also mention the fact that our Alexander Hamilton, a native of the island of Nevis, spent a portion of his boyhood in Santa Cruz. Gertrude Atherton in *The Conqueror* gives a fine description of a West Indian hurricane which she supposes Hamilton to have witnessed in Santa Cruz.

With the change of government there will, no doubt, be a great influx of Americans to the islands and the Virgin group will become better known.

CHARLES WARREN CURRIER,
Bishop of Hetalonia.

ABBE´ BREUIL AND THE CAVE MEN ARTISTS.

THERE has been a very surprising—one might well say almost astounding—development of science intimately concerning man, during the last few years, which comparatively few even of educated people have realized. A good many of the publications with regard to it came shortly before the war and unfortunately the war has so occupied men's minds all over the civilized world that almost nothing else has had any proper chance for consideration. Besides blockades of various kinds, the high cost of living and the high prices of many things have prevented the diffusion of the literature of the subject. Shortly after the war, however, I feel sure that this will prove one of the most startlingly revolutionary scientific developments that have come to us for many generations, if not indeed for many centuries. It consists of what we have learned with regard to the earliest ancestor of man in Europe, that is, the dweller in caves, whose mode of life and something even of his mode of thought have been brought home to us by the wonderful discoveries made in the Dordogne in Western France, as well as in Northern Spain and in certain parts of the South of France.

Now it is extremely interesting to find that the two men to whom we owe by far the greatest part of our knowledge of these cave men—Abbé Breuil and Father Hugo Obermaier—are both priests; the one a Frenchman, and the other a German. The story of what they have done in adding to our knowledge of man's existence in Europe is one of the romances of modern science. Nothing has been a greater shock to preconceived notions than the discovery that so far from the ordinary accepted view of the cave-dweller of the olden time being true, it is separated *toto coelo* from realities. Instead of having been only a bit higher than the animals, this earliest man we know by his remains was as a matter of fact an artist and in every sense of the word as highly developed a human being as we are ourselves.

His cave homes were discovered to be decorated with beautiful pictures and figures of animals and occasionally of men and women as well as of the natural objects that surrounded the cave man in his life. These pictures are not crude and

childish, though they are primitive; but then the primitives in art have come back into favor and critical appreciation so strikingly in recent years that it is much easier to understand than it was a generation ago that primitive painting may be great painting, and there is now universal agreement on the part of the artists and critics that the cave man did great painting. A distinguished artist said not long since that there is no animal painter alive to-day who can paint animals more vividly, more true to the life, more artistically in any genuine sense of that term, than the cave-man artist.

The artist is the flower of our civilization such as it is, and we are quite willing to acknowledge that a man who is capable of seeing the beautiful things of the world around him and reproducing them so as to give pleasure to others is a leader among men. He may be the son of a little pioneer farmer who secures his first colors from the Indians dwelling near him, whose portraits he makes, as our own Benjamin West did; or he may be brought up in a stone mason's family as Michelangelo was and learn his first use of the chisel and mallet for the crudest mechanical purposes; or he may be the son of peasant farmers who remains a peasant at heart and never gets out of sympathy—thank God!—with his peasant relatives, like François Millet, the great French artist of the end of the nineteenth century. But whatever he is and no matter what his education or refinement, we look upon the genuine artist as much more than an ordinary man, as one of the highly gifted beings of his generation Now there is no doubt at all that the cave man was, or at least the artists of his time were, just such superior individuals. Before he was a carpenter and built himself houses, before he was a farmer and planted seeds instead of gathering the natural produce of the woods, before he was a tailor and fashioned his garments to fit his body, merely dressing himself in the skins of the beasts that he hunted, *man was an artist, a lover of the beautiful, a decorator of his home, a man among men for all time.*

Is it any wonder that this new appreciation of the earliest ancestor of man that we know anything about is considered to be the most revolutionary development in modern science. Just consider for a moment how different are the realities from the theories that had been woven for us and that had

been so widely and frequently published that practically everybody was inclined to think that they must represent quite serious scientific truth. The cave man had been pictured to us as the first stage in the evolution of human beings from the beasts. Some large-sized monkey who had acquired the habit of walking on his hind legs, developed cunning enough to displace the other wild animals from their lairs in the caves of the hillside and thus begin domestic life and an upward career toward civilization. He was a little better able, because of his recently achieved cunning, to care for himself and his family than were the other beasts; but he was at best a very pitiable object. His wife, doubtless a conquest of his club, he had probably dragged home to his cave by the hair of her head to keep her there in the most absolute subjection and drudgery in order that she might be the mother and caretaker of his children. Popularizers of science are still telling us stories of the cave man quite as if they were truths and not fables. The very same people would laugh at the myths of savages (though so many of those myths contain a kernel of marvelous beauty), but they are quite unconscious that they are myth-making and that their myths are quite sordid and unworthy of humanity's striving.

Above all, we have heard a great deal about the cave man and how far humanity has advanced since his day. He was supposed to be ready to quarrel on the slightest provocation and to be always in readiness to get the other man first so that he might not get him. Of course it was clear on these assumptions that the cave man was quite without the ethics which characterize civilized man and which are so confidently asserted to be the gradual development of man's recognition, as his evolution progresses, of his duties toward other men. We have a nice long name for it in our time adopted and adapted from the Greek, so as to make a very simple old-fashioned idea appear important and novel. We call it altruism. Of course the cave man is supposed to have none of it. He was merely selfish, as the animals are; for all that the animals think of is themselves and those separated parts of themselves, their offspring. The cave man was a slightly better beast.

Now we have changed all that, as the French say; at least we ought to proceed to change it at once, for the archeologists

have shown us very clearly that the cave man was just a man like ourselves, only, if anything, somewhat more cultured in his interests. For his devotion to art and the beautiful things round him, and his desire to reproduce the living things of nature round him, in which he rejoiced so much that, even in the winter time when the weather made the chase impossible and on rainy days when confined at home, he wanted to see them on the walls of his cave, stamp him as a superior being.

We owe most of our knowledge of this new set of ideas, founded on actual observation with regard to the cave man, above all to two great scientists, both of whom, as I have said, are priests. In the divided state of feeling that separates cultured humanity at the present time, superinduced by a war that contradicts so strikingly the ideal progress of which we hear so much, it is of more than passing interest to find that one of these is a Frenchman, a representative as it were of the Allies, Abbé Breuil, and the other a Bavarian, quite as sincerely representative of the Central Powers, Father Hugo Obermaier. When shall we be able to have such coördination and coöperation in the great scientific work after the war once more?

Manifestly this revolution in our knowledge of man deserves to be well known, above all by those who have maintained a conservative attitude in their philosophic opinions as to the origin of man and have waited patiently for anthropology to develop properly, though they were being pushed into premature opinions by so many supposedly authoritative scientists who were urging the most radical notions. Brother priests all over the world should surely know the facts, for not only do they represent one of the greatest triumphs of science in our day, but they confirm traditional opinions that for so long were looked upon as hopelessly backward. Not that it is unusual for priests to be distinguished in science. On the contrary, a knowledge of the world of a half-a-dozen modern priests would give one an encyclopedic knowledge of modern scientific advance. Abbot Mendel, Father Secchi, Father Wasmann are names that make this very clear, and now we must add two more to them—Abbé Breuil and Father Obermaier, who, while following faithfully priestly and ecclesiastical duties, have given the world such ripe fruits of their scientific research.

Abbé Breuil and His Work.

Abbé Breuil was born 28 February, 1877, at Mortain, in the Manche, of a family many of whose members of preceding generations had belonged to the magistracy of Picardy. From his very early years he manifested a marked taste for natural history, and above all took up quite seriously of his own volition the study of entomology, to which he later did distinct services by collecting the subterranean fauna of the caverns as also of the Spanish territories surrounding the habitations of the cave men.

His college studies were made in the Collège Libre of St. Vincent at Senlis. He entered the Seminary of St. Sulpice of Paris in 1895 at the age of eighteen. Abbé Guibert noticed very soon his liking for the sciences and gave him special opportunities and recommended that he direct his attention toward archeology and the earliest records of human existence. Abbé Guibert was himself the author of a volume on origins (*Des Origines*), which concerns itself, however, mainly with apologetic problems.

During his vacations Abbé Breuil had the opportunity to associate himself with some of the distinguished men who were doing the best work in archeology in Paris at that time. He came to know and receive the directions of such men as Capitan d'Ault-du-Mesnil, Salomon Reinach, Boule Gaudry, and these associations gave a strong impetus to the interest in archeology which had been aroused by Abbé Guibert. Above all, young Breuil had the magnificent advantage of becoming the intimate friend of Edouard Piette, that great searcher of the Pyrenees caverns, who exercised a very special influence over him and indeed adopted him as a student and disciple. Their intimate relations to one another until the death of M. Piette in 1905 directed Abbé Breuil's work, particularly in the line of the artistic archeology of the caverns and to the study of what is known as superior paleolithics, because it concerns itself with art objects rather than merely with the remains of the crafts of the olden time.

Abbé Breuil's first scientific publications began in 1898, when he published an article on the chronological status of the Bronze Age. After 1901 all his attention was devoted to the Old Stone Age and especially to the higher art and industry

of that time. He was ordained at St. Sulpice in December, 1900, but remained at Paris for the next five years studying for his degrees in science and taking special courses at the Catholic Institute. From 1905 to 1909 he was a Privat-docent at the University of Fribourg in Switzerland. His special subjects were Prehistory and Ethnography.

Since 1901 about one-half of Abbé Breuil's time has been occupied with the actual investigation of caverns, alone and with Capitan and other well known archeologists. A large number of caverns adorned with designs or paintings have been found, the reproduction of which and the description of their surroundings as well as the deciphering of their meaning have fallen upon Abbé Breuil almost alone. Cartailhac called Breuil to collaborate with him in the caverns which were found in the French Pyrenees and together they discovered a number of others in the same region. In 1902, with Cartailhac, Abbé Breuil was invited to take up the study of the celebrated cavern of Altamira in Spain. In 1906 he returned to Spain to pursue new researches in other caverns of the Cantabrian Province with Alcalde del Rio, their discoverer. During the following years he was very much occupied with the paintings discovered in large numbers after systematic search of caverns in Aragon, Catalonia, Estremadura, Castile, and Andalusia.

In 1909 he was asked by the Prince of Monaco to take a post in the foundation created by that liberal patron of the sciences, the Institute of Human Paleontology. Most of his best work since then has been published under the patronage and at the expense of the Prince.

To him more than anyone else is owed the recognition of the significance and the importance of the Aurignacian level or horizon in cave-man archeology, a period which preceded the Solutreen and followed the Mousterien. He worked out the application of the idea of a certain development of style in the engraved figures on the various objects picked up in the cave. He pointed out a certain development from the reproduction of the natural image by the engraver to a schematization of the mode of ornament in the moveable paleolithic art. For the first artists saw things for themselves and reproduced them simply as they saw them. John Ruskin once said that this was the hardest thing in the world to do. Then

their successors after several generations refused to follow the difficult path of personal observation, but they looked through the eyes of those who had seen before them, imitated their pictures, took short cuts to get the results, schematized, and of course art degenerated. This is what men have always done; so far from being surprising that some of the cave men should have done it, the surprise would have been if they had not done it. We know in our time how tempting it is for men to take such short cuts and then think, because they are getting more or less the same results, that they are doing just as good work as their predecessors, though their work is really trivial, cheap copying and easy imitation.

Abbé Breuil's work has been very widely recognized and highly complimented. While he has occupied himself almost exclusively with the scientific aspects of paleolithic archeology, a great many other names are much better known because they have devoted themselves to the vulgarization of the newly acquired information. Vulgarization seems a very good word to employ, though we call it popularization in English; for there is an innuendo in the other word that deserves to be recognized. Practically all the authoritative writers on the subject, however, Dechelette in his *Manuel d'Archéologie Prehistorique*, Salomon Reinach in his classic works, and many others, have expressly outlined their obligations to him, and Professor Henry Fairfield Osborn in his *Men of the Old Stone Age* dedicated that book to " Emile Cartailhac, Henri Breuil, and Hugo Obermaier, his distinguished guides through the upper paleolithic caverns of the Pyrenees, the Dordogne and the Cantabrian Mountains of Spain ". He confesses that his main reliance has been upon the work of Abbé Breuil and Father Obermaier, and his book is full of references to their published books and articles.

Abbé Breuil has published much in the journals—*L'Anthropologie, La Revue Archéologique, La Revue de l'Anthropologie*, as well as in the volumes issued under the patronage of the Prince of Monaco. Much of the material, however, that he has gathered from the caverns is still unpublished. Besides, a good deal of work has appeared in collaboration with others. At the International Congress of Archeology, held at Monaco in 1906 and Geneva in 1912 to discuss the whole

subject of the archeology of the cave man, his industries, his arts and crafts, his colored paintings, his moveable and parietal art, Abbé Breuil was considered by all those present as by far the best informed man on the whole circle of departments of knowledge that have gathered round the subject of this earliest ancestor of man in Europe. He has not only visited practically all of the caves, but he has also studied the collections in the various countries of Europe, not only in France, Switzerland, and Spain, but also in Germany, Austria, Hungary, Italy, and even Russia. No wonder then that he is looked upon as an authority on the subject and that a comprehensive view of the significance of the life of this earliest ancestor of man in Europe is now readily available to all who want to replace the ridiculous theories foisted upon us by over confident evolutionists, by actual information derived from the direct observation of their remains.

The Caves and Cave Dwellers.

These cave dwellings must not be thought of as shallow holes in the rocks of the mountains, or even as deeper cavities caused by the loosening of a boulder and its fall. The caves in which the cave men dwelt are much more like our famous caverns of Kentucky, the best known of which is the Mammoth Cave, though none of the European caverns can be compared for variety or extent with our American wonder of the world. Many of the caverns, however, penetrate the rock for a quarter of a mile or a half a mile and even farther. They were the product of the same sort of water activity as produced the caverns of Kentucky, and of course, while the Mammoth Cave is so well known that most people are inclined to think of it as unique, actually a great many caves exist in the State. So it was in the Dordogne and in certain parts of North Spain and in Southern France, where these cave dwellings have been found.

There was plenty of room in them and some of the living-rooms must have been at a considerable distance from the entrance. Indeed not a few of the pictures are many hundreds of feet from the entrance of the caves. This makes it easier to understand how they were preserved and are now comparatively so fresh and vivid for the study of our time. This,

however, makes it only the more difficult to understand how the painting came to be done.

Almost needless to say, at this distance from the entrance the caverns are utterly dark. There is no question of seeing one's hand in front of one's face. How then did the cave men come to make their pictures under such conditions? What sort of light did they employ? Sir Arthur Evans does not hesitate to say that the mystery of the illumination of these caves is astounding. There is no trace of smoke on the wall or ceiling, and yet we may be quite sure that any extensive use of the primitive modes of lighting by torches or oil lamps, such as the making of the pictures would require, could scarcely have been secured without leaving its traces. It is even more surprising to think that in this pitch darkness men should have cared to take the trouble and the time and exercise the patience needed to make their pictures. The difficulties increase the more we know about the circumstances of the cave man's life.

Discovery of the Mural Paintings.

The story of the discovery of these mural pictures in the caves is an interesting little romance by itself. A distinguished Spanish archeologist was some twenty-five years ago engaged in looking for bone and horn remains and other objects that might be of interest in the debris on the floor of one of the cave dwellings at Altamira near Santander in Spain. For company he had taken his little girl, aged about ten, with him into the cave, and as she got used to the darkness and the light of the torch she ran here and there at play for herself. After a time, however, she went to her father declaring that there were pictures on the walls and asking him to come and look at them. He refused to be disturbed in his investigation of the floor of the cave and when she insisted concluded that she had been seeing her own shadow on the wall or some other shadows which deceived her with the idea that there were pictures. After a time however she succeeded in persuading him to look carefully for himself and sure enough he found the colored pictures that she described. Some of the most beautiful mural paintings of cave-man art have been found in this particular cavern, and the little girl as the real

discoverer has found a very definite place in the history of archeology.

When this discovery was announced, it attracted very little attention. First the story was not believed at all. Cave men might scratch rather interesting outlines of animals on horn and bone, but it was too much to ask the world to believe that they had *painted* pictures on the walls of their cave homes. It was concluded that these were either non-existent, the report of them being due to a heated imagination or desire for a sensation, or that they were modern sophistications. It was not until similar wall paintings had been found in caves at other places in Spain and at a number of places in France, so that there are more than a score of caves now know to contain them, that the mural art of the cave man became a definitely accepted department of archeology.

The whole story would remind one very much of what was happening just about this same time with regard to brain anatomy, in Spain. A young man, Ramon y Cajal by name, the first who had ever applied a microscope at a Spanish University, discovered in the later 'eighties the endings of the neurons in the brain, a discovery which revolutionized our knowledge of brain anatomy and made it very clear that cells and not fibres were the all-important elements of the brain. When this discovery was first announced it was received with utter incredulity. Biologists refused to believe that anything so good as that could come out of Spain. Some of the best biological journals in the world refused to publish Ramon y Cajal's articles, and when finally *La Cellule*, printed at the University of Louvain, published them, the discoveries announced were received with a great deal of scepticism. It was not until Ramon y Cajal went in person to the International Medical Congress held in Berlin in 1891 and exhibited his specimens that, led by such men as Virchow and Koelliker, to whom the specimens had been demonstrated, the biological world accepted Ramon y Cajal's work. In 1900 he was given the prize of the city of Paris by the International Medical Congress and later received the Nobel Prize.

Just as Ramon y Cajal's work was destined to be extended and amplified by others, so the Spanish discovery of cave man mural art fell into other hands for its development; and

above all, the Abbé Breuil, himself an artist, took up the accumulation of information with regard to it and the working out of its significance for the life of the men and women who created it and for whose delectation manifestly it had been made a part of their homes. Fortunately the Prince of Monaco, who is so nobly using the income that accrues from that dubious source of revenue, the Casino at Monte Carlo, in the extension of scientific knowledge, became nearly as much interested in this subterranean science as he is in suboceanic observations, and devoted nearly as much money to archeology as to oceanography. As a consequence Abbé Breuil has been able to publish some magnificent volumes containing copies in the exact colors of the originals of literally hundreds of these mural paintings as well as other illustrations of the art of the cave men.

Distinguished archeologists and scientists of other departments interested also in the antiquity of man have turned not only to Abbé Breuil's books but also to him personally in order to secure first-hand knowledge of these magnificent contributions to modern science. I have had the good fortune to talk with several Americans who met Abbé Breuil in the course of their own special studies on the subject of the cave men, and all are agreed in talking of him as a very charming man, a thoroughly sincere scientist, a very hard worker, a careful accurate observer—in a word, a thoroughgoing example of the virtues that a scientist must have if his work is to secure a permanent place in his favorite science. Abbé Breuil is tireless in his explorations, faithful in his reproductions, deeply interested in the diffusion of knowledge with regard to his subject, yet constantly ready to share his knowledge with others and willing to take almost endless trouble in order that foreign scientists may have the opportunities they desire to study the cave man under as favorable circumstances as possible.

I have been told too by those who met him of his faithfulness as a clergyman and his recognition of his priestly duties as the most important part of life. Even when on his exploring expeditions he makes it a particular point to arrange if possible to say Mass every morning, and if there are country folk in the neighborhood (for the caves are often situated at a great distance from the towns and even villages) he offers

them the opportunity to attend his Mass. Sunday he devotes entirely to his priestly duties among the poor folk of the neighborhood, and his kindliness and zeal win over even men who have been long away from their religious duties. The fact that he should be the head of a scientific expedition of this kind gives him great prestige among the country folk and he uses this in order to influence them for their own good as regards the reawakening of their faith and above all the taking up again of their religious duties.

He is himself almost scrupulously exact with regard to little things relating to his religious duties, as a well known professor of archeology of one of our great universities in this country, Professor MacCurdy of Yale, told me smilingly. The Professor had spent some time with him one summer. Abbé Breuil says his Mass each morning, giving Holy Communion to the country folk who may come if they are so minded, and then dons the khaki of his explorer's uniform and proceeds to spend the day in a cave. He comes home at night quite thoroughly tired and hungry, but he is not willing to sit down to his evening meal until he has doffed his khaki and reassumed his cassock so that he may be once more the ecclesiastic. He does this even though at times it would seem to be an over meticulous regard for ecclesiastical regulations and a following of rule from which it would seem that under the circumstances he might dispense himself. He never seemed to think so.

The interesting fact to me when the story was told to me was that, though it was told smilingly, there was evidently a deep-seated feeling of respect and reverence for the man who took his sacred obligations so seriously that he would not dispense himself from them even in such slight matters as might easily be passed over without scrupulous regard. And this is the man to whom modern science owes one of the most remarkable phases of its recent development.

JAMES J. WALSH.

New York City.

Analecta.

ACTA BENEDICTI PP. XV.

I.

AD R. P. D. TITUM TROCCHI, ARCHIEPISCOPUM TITULAREM LACEDEMONIENSEM, DELEGATUM APOSTOLICUM CUBANUM ET PORTORICENSEM: QUAE IN PRIMO CONVENTU ANTISTITUM CUBANORUM DECRETA SUNT, PRAESERTIM CIRCA SEMINARIUM CLERICORUM, LAUDAT ET COMMENDAT.

Venerabilis frater, salutem et apostolicam benedictionem.— A venerabili fratre Nostro Sacrae Congregationis Consistorialis a Secretis relatum Nobis fuit de primo conventu annuo ab Antistitibus Cubanis, sub finem superioris anni, te Praeside, celebrato. Tu quidem, venerabilis frater, qui rei totius testis ac moderator aderas, de egregia Episcoporum voluntate amplissime enarrasti; quam ob rem et Nos minime ambigimus congratulationem Nostram et laudem eis ultro tribuere ac profiteri. Nihil enim ipsi habuisse prae oculis videntur, nihil decernendum censuisse, nisi quod et Dei gloriae et animarum utilitatibus et catholicae religionis inter suos profectui apprime conferret. Faxit Deus ut egregiae Pastorum voluntati uberrimi respondeant in gregibus fructus. Nos autem, quum cetera probamus, tum maxime quae de Seminario erigendo riteque moderando sapienter statuisti, statutaque ut naviter exequamini impense commendamus. Nisi etenim sacer clerus numero atque in primis merito augeatur; aut operarii deerunt qui in

messem Domini mittantur; aut impares reperientur divino operi exercendo.

Spes autem et frequentis cleri et sacerdotum, qui apte ac strenue in Christi vinea laborent, tota est in sacro Seminario, ubi adolescentium animi ad sancta rite formentur, tum scientiarum studio, tum maxime exercitio virtutum. Quae omnia ut pro optatis cedant, tibi et universis Cubanis Episcopis apostolicam benedictionem, divinarum gratiarum auspicem et benevolentiae Nostrae testem, amantissime impertimus.

Datum Romae apud Sanctum Petrum, die XXI aprilis MCMXVII, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

II.

AD R. P. IOANNEM CAVANAUGH, E. CONGREGATIONE SANCTAE CRUCIS, MODERATOREM STUDIORUM UNIVERSITATIS A NOSTRA DOMINA NUNCUPATAE, EXEUNTE ANNO SEPTUAGESIMO QUINTO A CONDITA EADEM UNIVERSITATE.

Dilecte fili, salutem et apostolicam benedictionem.—Habet hoc virtus ut opinionem ac benevolentiam, nullo intercessore, conciliet. Sed is, qui nuntium Nobis attulit sollemnium, quae apparantur, elapso anno septuagesimo quinto a condita ista studiorum Universitate, ita huius laudes laudibus intexuit religiosae familiae tuae, ut ad Nostram et opinionem et benevolentiam vix quicquam possit accedere. Initia enim atque incrementa praeclari huius operis fructus esse dixit laborum vestrorum; vobisque hoc in primis nomine habendam esse gratiam, quod concreditos adolescentes ita diligenter excolitis pietate ac doctrina, ut Ecclesiae ac civitati viros comparetis apprime utiles. Quam gratum id Nobis acciderit, vix attinet dicere. In hisce enim rerum asperitatibus, quarum aegre iam impetum sustinemus, haud licet meliora prospicere, nisi praecipua quadam cura adolescens complectatur aetas. Huius enim praesertim moribus vita in melius flecti fingique potest populorum; eidemque Nos nimium quantum metuimus cum a tot vitiorum illecebris, tum etiam a tam late manantibus doctrinarum venenis.

Quandoquidem vero tua tuorumque sodalium in Athenaeum istud ita extant et constant merita, ut sua in iis sit pars Epis-

copis et clero, sua ceteris ex America catholicis, quorum studiis et auctae sunt Athenaei opes, et frequentissimi acciti undique auditores, et uberrime impertita rectae institutionis beneficia, gratulamus utrisque, eosque hortantes, ut in sententia ac liberalitate perseverent, tibi dilecte fili, tuis religiosis sodalibus atque omnibus praenobilis istius doctrinarum domicilii doctoribus atque alumnis, caelestium auspicem munerum Nostraeque testem caritatis, apostolicam benedictionem peramanter in Domino largimur.

Datum Romae apud S. Petrum, die XXX aprilis MCMXVII, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

SACRA RITUUM CONGREGATIO.

I.

DE COMMEMORATIONE OMNIUM FIDELIUM DEFUNCTORUM.

Quo universi Cleri Populique fidelis in Commemoratione omnium fidelium defunctorum par et consors ferveat pietas, atque coniuncta suffragia magis prosint animabus in Christo quiescentibus; itemque sacra Liturgia in Eucharistico sacrificio litando divinoque Officio persolvendo, uniformi ac solemni ritu in universa Ecclesia peragatur, Sanctissimus Dominus Noster Benedictus Papa XV, ex Sacrae Rituum Congregationis consulto, suprema auctoritate Sua, statuit ac decrevit: "Solemnem Commemorationem omnium fidelium defunctorum, ex Constitutione Apostolica *Incruentum Altaris*, die 10 augusti 1915 edita, ampliori privilegio trium Missarum de Requie auctam, Festis solemnioribus primariis ritus duplicis primae classis et Ecclesiae Universalis amodo esse aequiparandam, adeo ut omnia et singula Festa propria locorum, Ecclesiarum, Ordinum seu Congregationum aliorumque Institutorum particularium excludat, excepta tamen Dominica, quae die secunda novembris occurrat; quo in casu eadem Commemoratio cum suis privilegiis in diem immediate sequentem de more transferatur. Sancivit insuper Sanctitas Sua, ut Kalendaria et Propria particularia, nullo excepto, huic Decreto conformari debeant. Contrariis non obstantibus quibuscumque, etiam speciali mentione dignis.

"Die 28 februarii 1917."

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Pro-Praefectus.

II.

Dubia de Missis in Commemoratione Omnium Fidelium Defunctorum.

A Sacra Rituum Congregatione pro opportuna declaratione postulatum est: An ex tribus Missis de Requie in Commemoratione omnium fidelium defunctorum a Constitutione Apostolica diei 10 augusti 1915 permissis: I. Sacerdos unam vel duas tantum Missas celebrare queat, et II. in utroque casu quaenam Missae ex descriptis in decreto Sacrorum Rituum Congregationis *Urbis et Orbis* diei 11 augusti 1915 legendae sint, ac demum III. pro quibus eaedem applicandae?

Et Sacra Rituum Congregatio, exquisito specialis Commissionis suffragio, omnibus perpensis, ita rescribendum censuit:

Ad I. *Affirmative* ad utrumque.

Ad II. Prima Missa ex supradescriptis semper legenda est; altera erit secunda.

Ad III. In utroque casu una Missa ad intentionem celebrantis, in secundo tamen casu, altera ex duabus Missis pro omnibus fidelibus defunctis applicanda est.

Atque ita rescripsit et declaravit de mandato Sanctissimi, die 28 februarii 1917.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Pro-Praefectus.

ROMAN CURIA.

Pontifical Appointments.

25 March, 1916: Monsignor Gilbert Vincent Bull of the Diocese of Nottingham, made Honorary Chaplain of the Pope (extra Urbem).

11 June, 1917: Monsignor William T. McGuirl, of the diocese of Brooklyn, made Privy Chamberlain supernumerary of the Pope.

23 May: Monsignor Joseph Medard Emard, Bishop of Valleyfield, made Assistant at the Pontifical Throne.

23 May: Monsignor John de la Croix Dorais, of the Diocese of Valleyfield, made Protonotary Apostolic *ad instar participantium.*

14 June: Mr. James Britten, of the Archdiocese of Westminster, made Commander (*con placa*) of the Order of St. Gregory the Great, civil class.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTERS OF POPE BENEDICT XV: 1. to the Most Reverend Archbishop Trocchi, Apostolic Delegate to Cuba and Porto Rico, commending the decrees of the first convention of the Bishops of Cuba, especially those concerning theological seminaries;—2. to the Very Rev. John Cavanaugh, C.S.C., President of Notre Dame University, on the occasion of Notre Dame's diamond jubilee.

S. CONGREGATION OF RITES: 1. raises the Solemn Commemoration of All Soul's Day to the high rank of feasts of double rite of the first class;—2. answers some doubts about the three Masses to be said on All Souls' Day.

ROMAN CURIA gives official list of recent pontifical appointments.

THE NEW CODEX OF CANON LAW.

Qu. There are various rumors afloat as to the appearance and promulgation of the new Codex of Canon Law. How is one to know for certain when the new legislation will be in force, and how can an authoritative copy be secured?

Resp. Apparently there will be plenty of time and opportunity to learn the contents of the new Codex before it actually becomes law. Newspaper accounts of the recent presentation of the Codex to the Holy Father give as portion of the text of the Bull of presentation the following passage: "So that all may come to a knowledge of the regulations of the Code before they bind, We ordain that they do not come into effect until Pentecost day of next year, that is, 19 May, 1918". Meantime the *Acta Apostolicae Sedis* has published the Code as an extra volume, and, no doubt, Catholic publishers and booksellers in the United States and elsewhere will be able to procure copies for those who wish to have them. THE ECCLESIASTICAL REVIEW will, during the months that intervene between the publication of the Codex and Pentecost 1918, endeavor to satisfy the legitimate interest of its readers in all

that concerns the contents of the Code, its meaning, applicability, and other kindred matters.

THE SOVEREIGN PONTIFF ON THE OFFICE OF PREACHING.

The *Acta Apostolicae Sedis* of 2 July contains the Encyclical Letter of Pope Benedict XV, "De Praedicatione Verbi Divini". In the same issue are given the Sacred Congregation of Consistory's "Normae pro Sacra Praedicatione", a series of directions to be observed by preachers in every diocese. We reserve the publication of the complete text of these important documents, and of a commentary on them, for a later issue of the REVIEW, in order the better to do justice to their proper interpretation and promulgation. These rules meet a growing complaint, heard in many quarters, about the more or less sensational and unworthy methods adopted here and there by preachers and missionaries who aim at popularizing the Word of God by following the "Billy Sunday" manner of attracting attention. It is well that the tendency to vulgarize the sanctuary and pulpit should be checked by the ecclesiastical authorities.

A CRITIC OF CANON SHEEHAN.

The June number of *Studies*, an Irish quarterly review, contains a paper by Mr. John D. Colclough, entitled "Canon Sheehan: A Reminiscence and an Appreciation". The writer introduces himself thus:

I believe that I have some title to be heard upon the subject of this article. I met Canon Sheehan for the first time about forty years ago. In the winter of 1872 or the spring of 1873 Patrick Augustine Sheehan entered Gayfield College, Donnybrook, Dublin—the Mayfield of his somewhat lugubrious first story, *Geoffrey Austin, Student*. At the time I was an assistant master there . . . with the Reverend Edward O'Donohoe of Brisbane as President—a good missionary priest, but wholly unqualified by nature and experience for the direction of a seminary. Father O'Donohoe bore no resemblance whatsoever, either in ideals or in temperament, to the old priest—president of "Mayfield" . . . his name in the story I have forgotten. I have forgotten even my own; for I am delineated—not to say caricatured—in the tale as the fanatical devotee of Cicero

and all his works and pomps. Certain and sundry portions of Cicero I *did* expound to young Sheehan, or, at any rate tried to expound.

Mr. Colclough then sketches the boy, whom he remembers to have been "different in his deportment from the other students", as "inter corrupta multa ipse incorruptissimus," remarkable for "his meekness, his undemonstrative piety, and his gentlemanly reserve, which never degenerated into morose aloofness". He continues:

> But I never reached the illusion of imagining that Sheehan had upon him that blossom of promise which evolves into the ripe fruitage of a "world-famed author". This cant phrase formulates the discovery or the invention of hyper-enthusiastic admirers and uncritical critics . . . I regarded him merely as a youth of fine moral principle and of intellectual endowment decidedly above the average. As time went on he became of the students my favourite—even my especial friend. In truth I was so impressed by the excellence of his mental and moral character that at a banquet given at Gayfield to the students and their extern friends on St. Patrick's day, 1873, I proposed Sheehan's health, and predicted (an easy matter) his success in any career which he might adopt. . . . Sheehan left Gayfield toward the close of 1873. I met him only twice afterwards. Here I am confronted with a difficulty. How could Sheehan, a student of Gayfield in 1873, have been raised to the priesthood at Maynooth in 1875? I am not competent to furnish the solution of what is to me an enigma, set forth with such assurance in all the obituary notices of the late Canon. *Id judicaverint sapientiores.*

Perhaps Mr. Colclough's difficulty may be solved by realizing that he has got the wrong man for his hero. It is a case of mistaken identity. That Patrick Augustine Sheehan, the author of *My New Curate*, was in 1873 pursuing his theological studies quietly, though with distinguished success, as a student at Maynooth College is amply attested by documentary evidence, such as the College registers, personal letters, and the memories of contemporary fellow students. Possibly the Sheehan to whom Mr. Colclough, as master at Gayfield College, taught Cicero, and of whom he says that "he became of the students my favourite—even my especial friend", is the younger brother of the famous Canon, who attended Gayfield College

for some time. But then the latter's name is not Patrick Augustine. As Mr. Colclough confesses to a bad memory for names in this connexion, the error may be accounted for on that score. In passing, let me add here that Patrick Augustine Sheehan was not ordained at Maynooth, but in Cork Cathedral.

I am not so much concerned, however, with Mr. Colclough's "enigma" or his comment about Canon Sheehan's personality. His criticism of the Sheehan books is quite a different matter. Its value does not depend on "Reminiscence", although the conviction which the writer of the article expresses that *Geoffrey Austin* contains a "caricature" of himself, may very well lead the reader to suspect the neutrality of an "Appreciation" from the same source.

One might ask at the outset why the subject should be discussed just at this time, since the author of *My New Curate,* though widely known by his writings, is to most readers no more than an obscure country pastor who happened to make a name by a new style of novel in which various types of priests are pleasantly sketched. The answer may perhaps be found in the fact that Canon Sheehan's work is gradually being recognized as having had a much wider range than that covered by his purely literary activity. As a matter of fact his published writings were quite subordinate in the mind of its author; and if, incidentally, they gave him a celebrity which became actually world-wide, they do not hold, in any true sense, the secret of his influence among the people of Ireland. His influence was of a different nature, silent yet withal powerful and far-reaching—a fact which remains to be shown and appreciated when the true story of this remarkable Irish priest comes to be better known.

Most of us have been led to judge of Canon Sheehan from his novels. To a certain extent judgment formed thereon is correct; but it is neither complete nor entirely fair to his memory, whether as a pastor of souls, as a patriot, or even as a writer, since much of what came from his pen did not bear the signature which gave currency to his novels, his essays, and verses.

During his lifetime, and especially during the early period of his career as an author, Father Sheehan was severely criticized by his countrymen. His sincerity and judgment alike

were attacked, and much of what he wrote was distorted to justify these censures. Others who differed from him questioned his intellectual ability, as though it were merely a tyro's part to have written world-famous stories of Irish life. When his essays and reflections, such as *Parerga* and *Under the Cedars and the Stars*, confuted this disparagement, some critics found them to be void of originality and the true marks of genius. Of his personal life little could be said, because little was seen of him beyond the limits of his parish. This doubtless helped the spread of the rumor, during the last year of his protracted illness, that his mind was unbalanced. The miserable gossip had no more foundation than the fact that an unfortunate of the same name led a vagrant life in the South of Ireland, and that an Irish priest also of the same name from an English diocese was recuperating in an asylum in the same district.

Now that the priest author of Doneraile is dead, the voice of depreciation is silenced. If still an occasional echo of criticism is heard, it is mostly based on misconception rather than on ill will or the envy that pursues living merit.

What, then, does Mr. Colclough say in his "Appreciation"? In sum this: Canon Sheehan had no genius for the writing of stories. His novels lack wit—even humor. "Of wit Canon Sheehan's novels have scarcely a trace; but the gift of humor was not absolutely withheld" (p. 283). His canvas shows "no life-like figures, no new and original creations, except perhaps that of the model priest of the nineteenth century" (p. 279). That is a type, in the critic's view, which is least adapted to treatment in fiction, "owing to the very nature of his sacred character and office". Moreover, it is "an unnecessary type for portraiture upon the written page. . . . The world needed no *My New Curate* and no *The Blindness of Dr. Gray* for enlightenment as to his excellences and his limitations". To Mr. Colclough these two novels are "largely dogmatic, sermonic, prosy, prolix"; and he doubts "whether any of them could command a second perusal." Of the Canon's other books, *Parerga* and *Under the Cedars and the Stars*, Mr. Colclough asks:

What useful purpose, academic or other, do such books subserve? They are simply a display of their author's discursive and voracious reading, furnished forth wholesale for the edification of those readers who, unable themselves to form accurate judgments about men and things, are content to adopt as their own the judgments of other people. Such books are not mental tonics, but mental opiates.

We leave those who are familiar with these volumes from Canon Sheehan's pen to appraise the justice of Mr. Colclough's estimate. The bare fact that *My New Curate*, after having been read by over ten thousand priests as it appeared serially in the ECCLESIASTICAL REVIEW, ran into three editions within a single month of its publication in book form (December, 1899), and into seven more editions in the following year, whilst translations of it were being published in French, German, Italian, Spanish, Dutch, Hungarian, Slavonic and Russian (Ruthenian)—and this without press agency or log-rolling—would seem sufficiently to confute Mr. Colclough's criticism. A somewhat similar generous and universal welcome greeted *Luke Delmege* and *The Blindness of Doctor Gray*, on their issuance in book form by the Messrs. Longmans, Green & Company, one of the oldest and best known publishers of books in English. If the English-speaking countries of America (which discovered our author and wanted to go to Ireland to see him); if Australasia (which asked for the appointment of this otherwise so secluded priest as one of its bishops); if England (which through its chief literary organs, not excluding *Punch*, the sure appreciator of wit and humor, hailed and praised this story of a Catholic priest, and an unknown Irish priest at that); if these and other countries found so much to admire in the genius of the author of *My New Curate*, who shall dare to say that he lacked the genuine power of the novel-wright? Ireland too, by the sad and strange fatuity which often makes her turn against her better sons, and by that over-sensitiveness that leads her at times to distort an honest critic's arguments, proved abundantly that the voice from hidden Doneraile was heard in every part of the Green Isle. And as for Mr. Colclough's belittling of *Parerga* and *Under the Cedars and the Stars*, one might as well ask what superior merit there is in any of those classical collections of reflections, maxims, and pen pictures which have made men like La Bruyère im-

mortal. Withal, it is proper to add, in Canon Sheehan's philosophical musings there is no trace of the bitterness that keeps cropping up in these others. No—the verdict of very trustworthy critics everywhere runs directly counter to Mr. Colclough's estimate.

His article, however, is not all blame. "Was then," he continues, "Sheehan's brief career as a *littérateur* passed completely in vain? Not so."

> There is one book worth more than all his novels put together—a book that deals with the concrete facts of time and eternity, a book which Irish and English Catholics the world over, will not, if they are wise, willingly let go into forgetfulness. . . . Canon Sheehan needs no monument so long as *Mariae Corona* is extant. . . . For one reader who bought *Mariae Corona,* published at two shillings and sixpence, a hundred bought *My New Curate*, published at six shillings. Yet if I may be allowed in this connexion to borrow a sapient and facile phrase from the Cockney school of criticism, *Mariae Corona* is "pure gold throughout". . . The work is unique in English Catholic literature, and every page exhales the sweet odor of the Holy Spirit. It will live, as the work of a great spiritual teacher deserves to live, for the enlightenment of generation after generation of Catholics, when *Lisheen* and *Parerga* and the rest of them are forgotten.

We have no quarrel with this opinion, much as it is out of proportion with what goes before in Mr. Colclough's critique. Quite unconsciously perhaps, but none the less truly, does it reveal the value which Canon Sheehan himself set upon his work as a writer of books. He gave less thought and care indeed to the composition and precision of his novels than he did to that of his written sermons. That fact merely shows how much higher he rated his priestly calling as an exponent of God's word at the altar, than his gifts as a popular writer. It does not justify the conclusion which Mr. Colclough draws.

When comparing Canon Sheehan to Father Faber, he writes:

> Sheehan, with perhaps equal capacity for spiritual teaching, and withal a cultured Irish Catholic's clear insight into the splendours and the terrors of the life behind the veil, elected to abide in the lower spaces of the world, even at the mountain's foot, and plait perishable nosegays for passing pilgrims.

Whatever talent Canon Sheehan had for the exposition of spiritual truth—and those who came under the spell of his convincing and forceful preaching attest its wonderful attraction—his rare power to portray actual life in a sphere only partially understood by the great mass of even our Catholic people, placed him in a unique position as a novel-wright. His fiction, so far as it includes his clerical novels, is not only good story-telling, but also serves the purpose of raising the actual standard of sacerdotal aspirations and conduct in such a way as to be understood and desired by the average reader. The missionary and spiritual influences therefore of these books have become far more potent and widespread than that of our most popular ascetical writers, within their particular spheres. A prominent Irish ecclesiastic voiced the general sentiment of the clergy at the time *My New Curate* was first appearing in these pages, by writing: "If the young priests of our diocese were to read this story several times thoughtfully, the effect would be deeper and more lasting than the annual retreats." Canon Sheehan's Ordinary, the Bishop of Cloyne, took the story with him on his episcopal visitation tour, to read snatches from it, after dinner, for the edification of his priests. No ascetical book would have answered the same purpose.

As to the late Canon's other writings, they are doubtless of various degrees of literary merit. It is but fair to the writer of *My New Curate,* and *Luke Delmege,* as well as of *Mariae Corona,* to remember that their author valued his gifts of writing only as a supplement to his pastoral duties. He cared less for literary expression than for the effective presentation of truth. Hence he never revised the manuscript of his novels. He simply wrote *currente calamo,* or with the same fluency as a teacher tells a story for the purpose of illustrating a moral. His heart was far more active in turning the treasures of his experience and imagination to good account through his stories, than was his intellect or his conscious sense bent on winning the fame of a literary artist. Those who did not know him personally did not realize this; they took for granted that he wrought as other producers of classic work. As a matter of fact, the writing of novels was only the Canon's recreation made useful in the furtherance of his other more important tasks of instructing and leading souls in their quest of eternal life.

Remarkably few persons knew Canon Sheehan's inner life. As an intellectual man, a man of high spiritual aims, of noble efforts in the search after perfection through constant self-improvement and sacrifice, he stood apart from his surroundings at Doneraile. He had few friends with whom he could talk intimately at any time. Not that the men with whom he came in contact through his literary or his pastoral relations were incapable of reaching up to his standard; but, as Aubrey de Vere puts it,

> An impalpable resistance
> Holds like natures at a distance.

Of his intimate friends two in particular have shown that they appreciated fully the quality of his mind and heart. One of these was Father Matthew Russell, S.J. The other—strange as it may seem—is Justice Oliver Wendell Holmes, of the Supreme Court of the United States. Father Russell is dead, but he has left in his letters the record of his friendship for the Canon. Justice Holmes, during his visits to Lord Castletown in Ireland, came into frequent and close personal contact with Canon Sheehan. By an instinct that draws men of kindred spirit to each other, he recognized the superior intellectual and spiritual endowments of the Irish priest. Their subsequent relations, as revealed in their unbroken correspondence, illustrate the high character of both men, each in his sphere.

So much for Mr. Colclough's strange "Reminiscence and Appreciation". Of the larger aspects of Canon Sheehan's influence, not only as a writer but also as a model pastor and patriot, more anon, in another place.

THEORIES ABOUT THE TIME THE SOUL ENTERS THE BODY.

To the Editor, THE ECCLESIASTICAL REVIEW.

In a discussion touching the advent of the soul and its union with the body, there are some features of the subject matter involved that are not debatable. These are in the nature of postulates and have an imperative claim to recognition.

We must reckon, for example, with the unequivocal truths, the inexorable facts, that man, composed of two essential principles constituting one nature, is begotten by man; that one of these constitutive factors, the soul, is man's substantial

form; and that the soul is created by God. Taken separately, these assertions are as unquestionable as the proposition that two and two make four. It is only when combined that they enunciate a paradox. But whether singly or conjointly studied, they are, to the comfort or dismay of the disputant, absolutely unassailable.

And if this were not embarrassment enough in inquiring how man begins to be, we have the superadded difficulty of keeping intact, and right side up, certain metaphysical conceptions that are fitful and elusive at the best. All our statements, whether surmises or conclusions, must consist with the genuine notion of the soul as a substantial form—its status, attributes, and functions in this capacity. We have thus to calculate the characteristics, and capabilities, or caprices, of a spiritual force energizing as a constitutive principle in a physical compound. Another circumstance to be kept in view is that we are trying to explain a fact that may very well be incomprehensible, viz. generation.

Doubtless there are other obstacles known only to the expert, pitfalls innumerable for the incautious theorizer; but the forecited are at all events sufficient to make us beware of loose reasoning, or easy inferences, or flippant allegations in attempting to determine the exact moment that,

> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home

to enter the body.

Of course no one knows, for it has thus far baffled the efforts of philosophy and experimental science to ascertain, at what particular stage of individual evolution the human soul is created. However, to those who truly recognize the spirituality of man, it will always be a fascinating theme for speculation. To those who do not, and their name is legion, the question is only an idle fancy founded on an unwarranted supposition.

Until a comparatively recent day (say the middle of the last century) it was commonly taught by all who wrote authoritatively on the subject, that the soul was not united with the body at conception, but at a subsequent phase of advanced

gestation. The precise moment of this union in the process of man's coming into being was assigned in rather a negative way. It was indicated approximately by explaining the laws of procreation as observed in nature. Philosophers thus set it down that in view of the soul's essential qualities and functions as the substantial form of man, it could not in the nature of things be infused until the organized receptacle, provided for its lodgment, had been raised by vital action to a constitutional potentiality that fitted it to coalesce, and enabled it to coöperate with a rational principle of life. This was simply nature's way of reproducing man, as they had been able to observe it.

The procreative act once effected attains its end, they said, achieves the full scope of its capabilities, only as the consequence of a development produced by the native vital efficiency of the germinal factors. And as this result is a human being, and as it is the outcome of a gradual evolution, the time equation has to be considered.

It was pointed out that a live individual in the constitution of actual reality is a substantive creature of a specific nature begotten by generation. Now, generation as a way to nature, as the means of becoming a self-sufficing, outstanding, subsistent entity in creation, is a circumscribed process of *growth* from a beginning through a continuation to a finish. There is a preëstablished ambit within whose compass generation takes place, or the word has no meaning. It is a progressive series of organic changes, or vital actions, conducted by an energizing principle making for a definite end. And not until, but just as soon as, this end is attained is generation complete. So that at the completion of generation, and simultaneously with it—identical, in fact; for it is the completion—does the individual of a specific nature come into existence, is alive. Then, and not till then, does any living creature full-fledged in all essentials begin to be in the recognized species of its kind. In other words, this point of time indicates the advent of the substantial form—in the instance of man, the rational soul.

For nature does not operate by leaps and bounds. She makes no abrupt transformations; nor does she leave unaccountable hiatuses in her wake. In the reproduction of her

creatures she moves through consecutive transitions, and measuredly evolves the issue by a visible, if incomprehensible, process, from the simplest elements to the finished product. In considering then the procreation of a human being with special reference to the exact moment he begins to be, precisely as such, we are confronted with a question of time. It may be long or short, but some reckonable period must be allowed. The union of body and soul in man makes his reproduction an accomplished fact. This is the exact moment he begins to be as man. The inference is then inevitable that the soul is infused some time after the initial act of generation takes place; that is, at a phase subsequent to fertilization.

This conclusion of course depends on the doctrine above outlined, that generation is a state of inception of an appreciable length. Which in turn resolves itself into the disjunctive—either there is no such thing as passive generation, a prolonged inchoative reproduction, or it is to be recognized in the processes of oogenesis and spermatogenesis. In other words, the act of mating is generation proper. When it is duly effected, the new creature is begotten. For the soul is the root reason, the fundamental cause why man is man. At its coming, and in pursuance of the work already done by the agents that have evoked it, it makes the aspiring fetus a human being. The effect of the soul's appearance in the subject, which its precursors have transmuted, developed, and disposed for its arrival, is instantaneous. All this subject lacks of being the creature intended by nature in generation is the soul, and this, in giving its being to the fetus, by and of itself causes the fetus to become a man in actual reality. Or, to be exact, it assumes the fetus into its own being, and they both constitute a man. This change, as is apparent, occurs in an indivisible moment. It is the last act in the work of reproduction, the finishing stroke of nature's efforts in generation. It is the completion and fulfilment of the function undertaken at conception. For this reason, as above explained, it is not contemporaneous with conception.

Such is the prevalent psychology of that school which alone has handled metaphysics with any show of scientific coherence and consistency, and philosophic sense, viz. the Aristotelic-Thomistic. It is still maintained by the leading authorities in

Scholastic Philosophy, in so far as they venture to express any opinion on the matter.

Latterly, however, even among the upholders of Scholastic Philosophy, there has arisen a tendency to discard the traditional notion about a gradual process of embryonic and fetal growth, before the advent of the soul. This theory is that the creative act of infusion is a concomitant of pronuclear fusion, that is, that the union of body and soul is coincident with generation as effected by the parents. The philosophic argument proposed in support of the view is practically this: "Since the substantial form is the principle of vegetative and sensitive as well as of intellectual life *in man,* there seems to be no reason why the *embryo* should be informed by other than a rational soul." For, although intelligence is not evident until a later stage of growth, nature intended the procreation of a man from the first, and not a horse or a tree. There is nothing incongruous in maintaining that the embryo at its inception is a human being composed of body and soul. As man advances from incipiency through the stages of his early evolution toward a perfect grade of life, he manifests a low order of vitality only, and bears a generic resemblance to plants and animals. There is nothing strange about this, for as a matter of fact he is, in a measure, constitutionally both of these; though he transcends them in the attribute of rationality, his exclusive prerogative. From the outset these forms of organization are gradually introduced, which are proper to man, and which must subsequently administer to his rational life. Specifically they are the power of immanent action found in the vegetative order, plus the quality of spontaneous endeavor possessed by animals, to which is added the overruling attribute of freedom in movement as enjoyed by man. It is, therefore, reasonable to assume concerning the embryo, what is an acknowledged fact at a later stage, namely, that the vital activity it displays is attributable to the rational soul. By its own virtue the soul thus constitutes and elaborates unto itself a body for the function of human life to be.

Such is the philosophic support of the theory that the soul is in the embryo. It can be prolonged at pleasure, as there is no end of the negative appeals to the congruous, or apologies for the "nil admirandum" in nature.

The point of this argument is that nature in each instance intended the reproduction of a human being from the first. What follows purports to be a proof that she begins to carry out her intention, to realize her purpose, by having the soul infused at the moment of conception. To many this reasoning seems eminently satisfactory, though it is very far from demonstration. As an isolated hypothesis left to convince or conciliate the inquirer by its own merits it can hardly be called compelling. From a scientific viewpoint it is not exactly an improvement on the old. No doubt they are both very largely conjecture as to the exact moment. But this has the fatal defect of assuming as a fact the point to be proved. Such an assumption is perhaps excusable in the circumstances; and only becomes censurable when it is not substantiated. But then there is the obvious objection that it ignores to no purpose the idea of that intermediate process of beginning to be, which is said to occur as a necessary progress from the germ to the full-blown flower. This theory has no interval between seed-time and harvest. In a word, it excludes the notion of development in generation. It thus repudiates Aristotelic-Thomistic principles. This alone might not altogether discredit the theory from a biological outlook, as neither Aristotle nor St. Thomas was an expert embryologist. But another and a more serious objection to it is that science itself rejects it. Not for the reason that it is an unsupported assumption, for these often turn out to be facts; but because it is unverified, and unverifiable. It is not only, as would seem, not an ascertainable fact in embryology, but in view of some well-established biological data, and in accordance with the nature of the human soul, it becomes even an impossible hypothesis. It is therefore an outcast from both philosophy and experimental science. A moment's consideration will evince this.

In view of the circumstance that our positive knowledge about the primordial cell of the human embryo is based chiefly, if not entirely, on analogy from observations made with animals, we are obliged to accept as true of this cell whatever has been demonstrated to be an embryological fact in other instances. We are compelled moreover to make our pronouncements about its characteristics and possibilities according to our knowledge. This is surely as undeniable as it is elemen-

tary. Now, it is a well known phenomenon that polyembryony normally obtains in some animals, and it is an ascertained fact that it can be induced at various stages of embryonic growth. So that what is actually *one* as a fertilized ovum, is potentially *many* in reality. The first embryonic cell has this intrinsic capability that, if for some reason, or foible, at the two-cell stage (or later) the cells become disparted, the separate parts will develop into individuals.

Natural phenomena, then, and other verified data establish polyembryony as a truth of biology. Of course this includes the human embryo. Arguing from analogy, and from knowledge otherwise at hand, biologists believe that it is constituted and conditioned like the embryo of animals. It is thus possible for the two cells of the human embryo to become disjoined at the two-cell stage, and for each of them to develop into a human being. Biologists have no reason to think differently. On the contrary, they are confronted with the fact of (so-called) identical twins, which suggests that their opinion is as good as proved. It needs not change their attitude that speculators have worked out a variety of explanations. This adventitious feature does not matter at all. The significance centres in the fact itself as reasonably accounted for by the potential nature of the fecundated egg. The psychologic impossibility of two absolutely identical creatures is likewise satisfactorily met. For biologists, considering the geometric increase of the chromosomal pairs, will allow even as wide a margin as one chance of identity in a million; which amounts to the impossible. In the absence, then, of any proof, or plausible presumption to the contrary, it must be held as antecedently probable that the human zygote is potentially polyembryonic, at the two-cell stage at all events.

This is why biology discards as untenable the theory we are discussing. And rightly so; unless a higher science, to which biology must defer, demonstrates its reason for recognition. The point to be made is that the human zygote is in fact an exception to the general law. It has to be shown that, because of the presence of the rational soul, it is *not* susceptible of disunion at the two-cell stage with the capability of developing as two individuals.

The opinion that this can be done has its advocates; but the exposition leaves much to be desired both in matter and method.

We have already seen that the psychological argument offered in proof of this contention is merely an assumption, and that recognized truths of biology compel us to disallow it, even as a guess. For the potential unity of the primitive cell must be established to make the indwelling of the soul possible.

Those who undertake to establish this from embryologico-metaphysical data fare no better. They either begin by positing the rational soul in the fertilized ovum, and then use this to prove that the zygote cannot be potentially multiplex. Or again, quite ignoring the natural composition of the zygote, as produced by the germ-cells, and having "fixed" these cells as a prerequisite, they conclude that the primordial cell must be informed by a rational soul, because of the constitution they themselves have assigned it. Thus, from the circumstance that a six months old infant has a body adequately organized for the presence of the soul, it is declared that the same is true of the fecundated egg, and that the soul is of course in it. Otherwise we should have to admit that the human embryo is a something unclassified until the rational soul turns it into a human being. Which would absurdly make the soul an efficient cause. Whereas the soul is a formal cause. This pronouncement based on a knowledge of the embryo in its capacity of to have and to hold may be biological enough, but it is not very logical.

To consider the last first in appraising it—the soul is essentially an efficient cause. It is a constitutive principle of the body, which necessarily implies efficiency. The word form or formal is used metaphorically in psychology. The entitative notion which attaches to the soul as a cause of or in the body, or the waking individual, is primarily and radically that of effectiveness. True, the soul is listed under the title "formal" in the catalogue of causes, but this is a figure of speech, a mere formality. The designation, human embryo, gives the thing designated all the classification it requires, and all that expert classifiers allow it. Prescinding from the time-aspect of the matter, it is quite proper, even philosophically considered, to say that the soul on its arrival *turns* its waiting

counterpart (call it what you will) into a human being. This is precisely the soul's "formal" function. The finical in philosophy, however, insist on being meticulously correct, and they say that the soul and its counterpart combine to constitute a human being. Finally, the antecedent of the argument presumably means this: all the faculties of the soul operate in the body by means of organs; but for the exercise of the other faculties, it is not necessary that the organs required to administer to the intellectual faculties be fully developed; otherwise how do we know that a six months old infant has a rational soul? Which is surely much ado made about nothing. The query is without philosophic sense. As to the empirical force of the argument, the only feature worth while, the answer is plain. Our senses assure us that an infant of any age is a human being, and therefore we know it has a rational soul. But we have not this proof in the case of the embryo. And for want of some such guarantee we may not assign it a rational soul.

This is the attitude maintained by the upholders of the first theory above outlined. The argument used is elementary with them. In the study of nature, they explain, phenomena are our only data, and we must restrict our conclusions about things to what they manifest to us. So long, then, as an analysis of the embryo reveals a vegetative, or a sensitive life only, this is all we are justified in ascribing to it; because it is all we know about it. A step further and you are indulging your fancy beyond the confines of philosophic and scientific research. You are either conjuring up beings there is no call for, or, as in the present instance, you are assigning causes that have no reason of existence in the explanation of visible facts adequately accounted for without them.

We have this same attitude proclaimed and pleaded for by Dr. Wilson, the illustrious embryologist of Columbia University. It chances that he is speaking *ex professo* too. As reported in his Presidential Address of last year to the American Association for the Advancement of Science, among many illuminating observations on embryology he has this: "We must hold fast to the methods by which all the great advances in our knowledge of nature have been achieved. We shall make lasting progress only by plodding along the hard beaten

trail blazed by our scientific fathers . . . the way of observation, comparison, experiment, analysis, synthesis, prediction, verification."

As with the philosophers, so it is with the scientists in their own province. They are both chary of unverified statements. In fact when they have enumerated in detail all they know about the primordial cell, the only inference they venture to make in the effort to prove it has a rational soul, is this, "In other words it is alive". But the germ-cells are also alive. Indeed the vitality of the embryo is the proof of this. Now these cells conjugate by their own energy and in pursuance of a definite end; each contributing its share of the issue. This is more than a mere physical or chemical change that is over and done with. The act of fusion is only one in a series of purposeful events having an outlook beyond the stage already attained. The pronuclear union is undesirably the proper product of the teleological impulses of the germ cells. And the principle of immanent action that thence emerges is an effect whose adequate cause is the germ cells in fusion. The result from a genetic viewpoint is the primordial cell. It is unscientific, therefore, to assume that this first embryonic cell is endowed with a vital principle other in source or in kind than that brought to it by the germ cells at fertilization. What data have we for thinking that the zygote needs or contains any principle of life except the one that arises out of the gametes in conjugation?

It is evident then that both psychology and science, scholastics and biologists, agree in admitting that the sum total of their knowledge about the primordial cell in generation amounts to this: it is a living thing dowered with wondrous potentiality, which it exerts for self-development in a manner very largely unknown to us! The authority already quoted puts this quite frankly: "Thirty years after Roux's pioneer researches we are constrained to admit that in spite of all that we have learned of development the egg has not yet given up its inmost secret." The same is true *a fortiori* of the first cell of the embryo. There is not a shred of evidence offered to support the assertion that the rational soul is the principle (in the cell) responsible for this development. Just as there is no reason to show, or even conjecture that the appearance

of the substantial form is coincident with fertilization in the reproduction of animals.

This seems the proper place to consider an argument bearing on the question, which (its propounders allege) is corroborative evidence that they are right in assuming the rational soul to be the only source of life in the first embryonic cell. This argument is founded on the fact, well authenticated it seems, that human cells will proliferate separated from the parent organism, that tissue-formation is feasible *in vitro*. Of course if isolated cells and tissue increase and multiply, they certainly have within them a vital principle which is not the rational soul. And the reasonable, the only conceivable way to account for it is to recognize it as the life that originally flowed from the parents into the germ cells, and from them to the first embryonic formation, and thence onward to the tissue as it now survives. Such is at least the manifest, the natural, the common-sense explanation. This is, however, discountenanced by the advocates of rational life only in the zygote. They object to it for the obvious, if not the real, reason that, while the fact itself suggests the untenableness of their theory, the proffered explanation, if sustained, would demolish it utterly. For this solution preserves the life of the nuclei, as against the theories attempting to be rid of it. And it proclaims the continuation of this life in the primitive cell, quite irrespective of the ulterior and irrelevant question about the advent of the soul. It is time enough to invoke the aid of a rational principle when we are confronted with conditions that defy explanation without it. This is the recognized method, and there must be a valid reason for abandoning it. The crisis at issue seems to be such a reason. There would appear to be a call in the circumstances for something technical and elaborate. Since the soul cannot be made responsible for living tissue cultivated outside the body, this must be accounted for otherwise. Hence we are told that the tissue acquires a new vital principle "educed from the potency of matter", while you wait! This expression belongs exclusively to Scholastic Philosophy. According to the scholastics (and it sounds sensible) there are only two possible ways of coming into the world—creation and eduction. They recognize two essential factors in living things—the vital principle

and the vitalized subject. The absolute production of these two factors in a creature they call Creation—"Regis opus." And the production of the vital principle in preëxisting matter to constitute an individual, or, procreation, is known as Eduction—the work of creatures. This is the simple truth of the matter. The formula just means *reproduction* in its every-day sense, neither more nor less. It is rather surprising to find it so oddly misunderstood. The misapprehension is similar to the one already treated above, the soul being a formal, but not an efficient cause. This expression "educed from the potency of matter", also involves a metaphor, and it has a figurative sense only. It means literally, as employed by the Scholastics, that the matter is aptly disposed for the oncoming form, and that the form is brought into being as the work of natural agents in the *reproduction of their kind.* It is applied to accidental changes, to substantial transformations, to procreation in general, and to the begetting of the individual Fido. In short, it is an exact equivalent of "reproduced". Even so it has a wide range; but with all its comprehensiveness there are some phenomena to which it is inapplicable. As an hypothesis for explaining proliferation *in vitro*, to prove the presence of the rational soul in the zygote, it is an unequivocal failure.

Thus ends the legal currency, so to say, of the pronuclear fusion theory about the creation of the individual soul. Its only claim to recognition has been the reputation of its advocates. But the established right to speak with authority on biology, fortified and freshened by however much assertiveness or sincerity, cannot withstand the urgency of known facts. This is the cause of the collapse. However, in an age so busy revealing nature's laws some one may yet come forth with an explanation from experimental science, that will be more in harmony with the psychologic system elaborated by the genius of Aristotle and St. Thomas working in their proper atmosphere.

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THE SCARCITY OF PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Recently there appeared in the *Literary Digest* a note to the effect that, owing to the shortage of priests in Europe, the East was appealing to the West for suitable candidates for the sacred ministry.

Considering that the West has always been to some extent dependent on the East for its clergymen, and that the war has all but emptied our seminaries of students, it is clear that the Church, both in the Old World and the New, will soon be in sore straits finding sufficient laborers for the Lord's vineyard.

The ordinary source of supply looks as if it will be totally cut off; for if conscription does not rob us entirely of the youth of the country (and the barrack room is hardly the place to develop vocations, though it may have housed a St. Ignatius), the greater facilities for travel, adventure, and perilous enterprise will make a stronger appeal to the imagination and the heart of the young.

In the current number of the *Literary Digest* it is stated that the Dominican, Prior McNabb suggests the admitting to Orders of married converts who have been clergymen. Whatever may be said in favor of this idea, it makes no appeal at first to the Catholic mind.

There are however in most communities not a few men who, because of their religious temperament and excellent Catholic training, never seem to be at ease in the world in which they live and move; sociable fellows enough, but too piously inclined to take any pleasure in the petty frauds, the officious lying, the smutty jokes, the saloon, and the far from innocent frivolities which have become almost the only form of relaxation from the cares and worries of life. Every priest can point out one or two model bachelors in his congregation, members of confraternities and sodalities ever ready and willing to do all for the Church, the right hands of poor and struggling missions.

These men may be advancing in years, but they know the world intimately. They have battled with it and have learnt its pitfalls as well as its temptations. They are business men in some shape or form and can take care of the cents as well as

the dollars. The thought of matrimony has never occurred to them seriously, or the duty of providing for parents and relations has prevented them from entertaining it. Religion is to them real and tangible, something they would like to know intimately for the fuller satisfaction of their trust in God. They are lost in the society of their fellows, for small talk bores them, and they are not at home with the cleric because of lack of training. They would like to be able to battle successfully with the scoffer and the materialist, but they have no complete guide, philosopher, and friend. To suggest to these men that they should enter seminaries and become priests would be about the quickest way to turn their thoughts from the idea. The objections to them are obvious. They are no longer young and flexible-minded and could not possibly compete with youngsters. They have long since thrown off the things of a child, and while the transition from youth to age is natural, to reverse the order is impossible until one reaches one's dotage. They have settled habits the eradication of which may undermine their health. They have very little or no capital to fall back on and no guarantee of employment in case of failure. The age limit in business is rather a serious objection to a man looking for work. The study of metaphysics is a poor foundation for the salesman or the engineer; and a conscientious man, after a few years' constant study of the *Summa* without any business cares or worldly distractions, would not be a very serious competitor against the modern manufacturer and the soulless Trust. No. To suggest the seminary would be wrong. Ordinary tact, good judgment and common sense cry out against it. The individuals themselves would be the first to resent it, seeing only their unworthiness.

But just as many of them have lately taken up the study of sociology and kindred subjects in order the better to be able to defend the Church against the assaults of the atheist and the socialist, so the suggestion that they should take a systematic course of study in religion, and to that end in the study of Latin and Church History and Scripture, would, I think, meet the approval of many of them.

We have schools of Sociology, Medicine, and Law; evening classes in trades, crafts, and professions; correspondence classes in Science, Literature and Art. Why not organize some such

school, class, or correspondence course in Latin and Theology? Schools and classes in large centres of population, correspondence courses for those who cannot attend these classes and schools? The student takes up the study not so much with the ulterior motive of becoming a priest but with the view of becoming better instructed in matters of faith and morals, better qualified to impart such instruction to others and to give proof of the faith that is in him. Having completed his studies as a hobby and having passed the final tests, the suggestion of becoming a priest would appeal to many, especially when they know that the study and the examination part of the work is done with. The student of course should be informed from the first that the way to ordination will be made easy for him if he desires it. When the course is finished, a few months in a seminary or as sacristan in a church might be insisted on for the study of the Rubrics, etc., and to give the candidate a more intimate knowledge of the life he intends to adopt.

This method of imparting instruction may not produce any great scholars, deep thinkers, or eloquent speakers. The student may not be able to win any academic distinction; but it is not the priest with a tail end to his name like the keyboard of a typewriter that is always the successful missionary. The Curé d'Ars was no genius; and the simple priest will always appeal to the largest congregation. Our students may not be able to translate a dozen selected lines from Cæsar or Cicero fluently or correctly, but they know all about the temptations of business and the worries of domestic life. They know the exact value of every penny and have nothing to learn about social wrongs and public evils. They may not be able to give expression to the Scholastic point of view even in Church Latin, but there is very little in the moral code that they will not be able to instruct their penitents on in the language the penitent understands and with that sympathy of understanding that quickly reaches the penitent soul.

The idea is worth trying. It is cheaper than the present system in the long run; for there is no drain on the ecclesiastical funds for subsistence; and in most cases the student will be able to contribute for the instruction imparted. If he succeeds, there is a good, practical priest in the Church. If he fails, there is a practical, well-instructed Catholic in the world.

And age should be no bar. It is never too late to learn. And the Apostles evidently were not chosen because of their youth.

There is another class of men who must not be overlooked in this matter, the ex-cleric or the "spoiled priest", as the late Canon Sheehan of Doneraile called him. Boys will be boys, and restrictions and discipline in ecclesiastical colleges, however necessary they may be, are of such a nature that it is no small wonder that a big percentage of candidates fail to continue to the end and that some are expelled. The difficulties of getting elsewhere and the obstacles which arise to the continuing of their course drive these young men into occupations which they detest from lack of training, and into surroundings which stifle and crush their very natures; for their education makes them misunderstood. In a few short years they recognize what they have missed and would gladly avail of the opportunity of becoming priests, but their early record is a barrier. Why not cut down the barrier? Father Mathew, the great apostle of Temperance, was expelled from Maynooth.

BARRY GOOD.

HOW OUR CLERGY ARE RECRUITED.

To the Editor, THE ECCLESIASTICAL REVIEW.

At a recent clerical gathering, one of the number proposed this rather extraordinary question, "How is it that parishes with schools conducted by religious teachers furnish few or no candidates for the priesthood?" The protest almost universal which arose, as it were instinctively, was met by a review of the situation in our own diocese, the facts adduced being in almost perfect accord with the first speaker's contention. Various attempts to explain the paradox were then forthcoming, each in turn falling to the ground, as instance after instance was cited in flat contradiction of the theory advanced, until at length a voice from down the table suggested: "The whole matter is perfectly clear. Parochial schools and religious teachers are mostly in the cities and larger towns of the dioceses. We need never expect to recruit our ranks from those sources." Another citation of cases followed; such contrasts

as that of a country parish of only four hundred souls, with no parish school, having thirteen priests in actual service in the diocese, and city parishes of four thousand souls but having no native priests, seemed to lend some confirmation to the view. One remarkable piece of evidence was of a city pastor, well known to all present and known as a man truly zealous in everything, who had made every conceivable sacrifice to foster vocations to the priesthood, who had evinced a rare discernment in the selection of boys encouraged to continue their studies, and who reported that from thirty-four boys sent from his parish to the diocesan college the total result was one priest.

The discussion had grown in interest. Some of us pursued it to the extent of going over the diocesan lists, the figures in which revealed that over eighty per cent of our clergy come from parishes distinctly rural, although two-thirds of the Catholic population are located in cities and towns. The rector of the diocesan seminary was next consulted. He stated that three-fourths of the students in actual attendance had grown up on the farm. Some of the priests interested in the inquiry enjoyed a familiar acquaintance with conditions in two other dioceses the titular cities of which have a Catholic population of about 50,000 and 250,000 respectively. The former of these has furnished thirteen of the present diocesan clergy, the latter sixty. In this investigation no effort was made to ascertain the birthplace; each priest was accredited to the parish in which his family resided at the time of his entering college. The highest result, therefore, these two cities can claim, is one priest from every four thousand Catholics; each nine hundred families furnishes one recruit to the ministry.

Since that time, with the aid of the Ecclesiastical Directory and census publications, we have endeavored to learn in what proportion city and country parishes in the United States are respectively contributing to the staffs of diocesan clergy. No account has been taken of the regular clergy, whose location in a diocese gives no clue, of course, to their place of birth or training. Paper information is at best second-class authority. The statements we venture to make with the information at our disposal any reader can revise with accuracy,

at least as far as his own diocese is concerned. The inquiry did not extend to the newer or scattered dioceses of the West and South, conditions there up to the present time having been such as to preclude the possibility of recruiting a native clergy. The line of division aims at separating rural districts and smaller towns from larger towns and cities. In some cases it was impossible to ascertain the exact population of towns under consideration, and we agreed to class all towns having two or more parishes with the larger.

The following tables record the result:

Name of Diocese	Catholic Population Furnishing One Diocesan Priest	Number of Parishes	
		In Cities and Larger Towns	In Smaller Towns and Country Places
Baltimore	1,370	84	60
Boston	1,600	166	82
Chicago	2,000	273	58
Cincinnati	875	90	91
Dubuque	460	22	150
Milwaukee	830	110	114
New York	1,700	238	74
Philadelphia	1,250	197	82
St. Louis	1,300	107	134
St. Paul	900	73	133
Albany	1,000	73	63
Alton	550	33	84
Altoona	1,270	40	47
Belleville	550	19	81
Brooklyn	1,450	140	75
Buffalo	1,140	107	83
Burlington	950	18	86
Cleveland	1,380	130	54
Columbus	870	38	58
Covington	880	22	38
Davenport	450	29	63
Des Moines	480	12	45
Detroit	1,540	72	98
Erie	900	40	66
Fall River	1,260	59	15
Fort Wayne	720	62	68
Grand Rapids	1,060	52	56
Green Bay	860	45	111
Harrisburg	900	38	41
Hartford	1,450	110	85
Indianapolis	790	41	101
Kansas City	830	37	39
Leavenworth	690	29	64

Name of Diocese	Catholic Population Furnishing One Diocesan Priest	Number of Parishes	
		In Cities and Larger Towns	In Smaller Towns and Country Places
La Crosse.	690	31	113
Louisville	880	48	61
Manchester	1,025	34	43
Newark.	1,600	140	57
Ogdensburg	750	15	78
Omaha	550	27	83
Peoria	640	66	90
Pittsburgh . . .	1,300	188	107
Portland	1,050	24	57
Providence	1,350	64	29
Richmond	720	16	21
Rochester	800	52	57
Rockford	530	24	48
St. Cloud	700	16	81
St. Joseph	640	15	38
Scranton	1,060	80	95
Sioux City.	500	22	83
Springfield	1,000	87	93
Syracuse	1,080	52	41
Toledo	930	37	56
Trenton.	940	63	71
Wheeling	700	17	48
Wilmington. . . .	1,000	11	19
Winona.	530	10	71

If we recognize the time-honored standard—one priest for a thousand souls—it will be observed that the supply decreases the greater the proportion of the city parishes. This holds, with few exceptions, throughout, the dearth being especially notable in dioceses whose Catholic population is overwhelmingly urban. Such are Chicago, New York, Boston, Newark, Philadelphia, Brooklyn. On the other hand, dioceses in Illinois, Iowa, Indiana, or Wisconsin, where country parishes predominate and the large city is almost unknown, approach the standard of a priest for every five hundred souls. Moreover most dioceses with large city populations have been regularly adopting candidates for the priesthood from abroad. The contrary obtains in Iowa, Wisconsin, etc.

In examining the other forces which contribute to providing the diocesan clergy, it is worthy of note that New York, Brooklyn, Boston, Baltimore, Philadelphia, Buffalo, Newark,

have had for years their own preparatory colleges and ecclesiastical seminaries. It is interesting also to contrast, for example, Cleveland and Dubuque, which respectively enjoy the advantage of a college and seminary conducted by their own diocesan clergy. The contrast may also be instituted between Rochester and Philadelphia, or Rochester and Buffalo. Or we might examine Buffalo, provided with a seminary for generations, side by side with Erie, which has had neither a seminary nor preparatory college.

Or, if we are to believe that location, surroundings, climate, exert an influence in the matter, it might be well to compare Chicago with the other dioceses in Illinois, Harrisburg with Philadelphia, Wheeling with Pittsburgh, Columbus and Toledo with Cleveland.

CLERICUS.

DAY RETREATS OR MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

All priests in charge of souls recognize the need of extraordinary agencies and efforts, from time to time, to instil new spiritual life and fervor into the hearts of our people. The means to secure this end are, as a general rule, the giving or preaching of a mission, and every pastor and missionary will testify to the good done by a mission when given under proper conditions. The good, practical Catholics are confirmed in their faith and piety, the lukewarm and indifferent are aroused, sinners are converted, and incidentally non-Catholics are brought into the fold.

Without, however, meaning for a moment to minimize or disparage the work and good of a mission, as it is commonly given, I hold and wish to prove the fact that, when it comes to real and lasting reformation and transformation of a parish or an individual parishioner, there is something far superior to the ordinary mission, and that is a mission in a special form and method, or what is called a "Lay Retreat" or a retreat given for the lay people.

A retreat, as everybody knows, is a retirement from the ordinary daily pursuits and occupations, so that one with all the energy and faculties of his mind may occupy himself

with the spiritual exercises : meditation upon the eternal truths of religion and the examination of his life, for the purpose of obtaining full pardon of past faults and sins, and to be converted into a new man—that is, created according to God in justice and true sanctity. Hence a twofold end is sought in and by the retreat—the settlement of the accounts of the past and the beginning of a new and more perfect life.

For those consecrated to God, whether in the sacred ministry or in the religious life, such a retreat made from time to time is a matter of the utmost importance and may be considered a necessity for progress and perseverance in the spiritual life. Hence in all religious communities and amongst the secular clergy we find the custom of an annual retreat lasting a week or the greater part of it. Now if for priests and religious, who spend some time every day in prayer and meditation, a retreat is an imperative need, and as every one, who has made it seriously, knows by personal experience, it is productive of the most beneficial results, is it not just as necessary and beneficial to our people living in this world and age of unbelief, materialism, sin and corruption, and absorbed, as they are, by the distractions, cares, and frivolities of everyday life? They hardly ever find or take time to reflect upon the serious side and problems of life, its origin, and aim for time and eternity.

Their faith is so weak and in consequence their life so faulty and so disorderly, precisely because they hardly ever take to heart the eternal truths of religion, and the meaning and destiny of their existence, and the disorders of their souls. "Nemo est qui recogitat corde." The Sunday sermons, the reading of religious books and papers prevent the entire oblivion and loss of the faith. But because of lack of serious reflection and meditation, on the part of the people, the word of God does not yield the fruit it could and should.

What is needed is to bring home to them the truth of faith and the obligations it imposes, and as it were force them to take them to heart. They must chew, swallow and digest this bread of the soul. This is done and effectively done in a retreat, made by one particular class or group of people. To have the people retire to a certain place, a retreat house, then to engage in nothing but the spiritual exercises during the

days of the retreat, would be an ideal method, but practicable only for a very small number. The next best plan is to conduct the retreat after the fashion of a mission, the people attending the exercises for the space of a week—twice or, if possible, three times daily.

Between a mission and a retreat there is a vast difference. A mission is preached to all the people of the parish or a good portion of it, the people attending, on an average, half or the greater part of the sermons and instructions—rarely all. They then go to confession and Communion and thus they "make the mission." Alas, soon afterward they relapse into their former ways and habits. The mission may be compared to a straw fire, burning briskly for the time being, but soon dying out.

On the other hand, a retreat is made by a set of people of one particular state of life. All belonging to it are urged to attend, and as a rule do attend, all the exercises from the first to the last. They are taught to reflect and meditate for some length of time upon the subjects discussed and adapted to the particular needs of those making the retreat, to apply them to themselves, to compare their lives with them, and to draw their own conclusions from them, that is to say, the earnest resolution to change and amend their lives.

At a mission the missionary preaches to the people; in the retreat the people are made to preach to themselves. In the former they listen to the voice of the speaker; in the latter they perceive the voice of their own heart and conscience, the voice of God's grace. On the occasion of a mission they may be highly pleased with the speaker and praise his eloquence; in the retreat they will learn to be displeased with themselves and to turn over a new leaf.

During a retreat, given in a hall or any quiet and secluded place, the people get in much closer touch and contact, locally and psychically, with the priest conducting the exercises. It is a heart-to-heart talk, instead of the thundering and shouting at the audience that oftentimes must be done by the preacher of a mission.

Besides, to give a retreat, at least as far as the discourses are concerned, is a much easier task than the exhausting preaching of so-called mission sermons. Many more priests are

qualified to act as retreat masters than as missionaries. Another reason in favor of a retreat in preference to the ordinary mission is the fact of its being less expensive, since one priest can conduct the retreat alone. (For the confessions, other priests can easily be found to help out.) And experience goes to prove that the people at the end of the retreat will of their own accord, or perhaps upon the suggestion of the pastor, cheerfully and generously make an offering toward defraying all the expenses incurred. And thus the retreat will not be a drain on the parish, but rather the opposite. As is generally known, one of the principal things at a mission is the instruction on the duties of one's state of life, and at the retreat there is an equal, if not a better, opportunity to impart this instruction, so necessary for all, but especially for the married people.

It may be urged that a mission arouses more interest, stirs up more enthusiasm, and draws greater crowds than a retreat. The cause of God depends not on excitement, on show, on the flare of trumpets, on newspaper puffs and methods. The grace of God is wont to do its work in secret without leaving much room for ostentation and ambition. The prophet Elias did not see the Lord in a strong wind or in an earthquake or in fire, but in the whispering of a gentle breeze.

If a retreat given and made under proper conditions will not bring about a true and thorough change and conversion of the individual or the people, there is nothing, except a miracle of grace, that will.

Try it and you will be convinced, just the same as the author of this article, who for years has been engaged in giving missions, as also in conducting retreats.

FRANCISCAN MISSIONARY.

"IN THE MINDS OF THREE."

"But, my dear Father Maynes, I see nothing in my belief, which in any way conflicts with the truth and dogma of Catholicity. You designate my teachings as 'New Thought,' but I assure you that they represent only the highest standard of Catholicity. The trouble with you older pastors is that you do not understand the needs of our twentieth-century congre-

gations. It is necessary for the clergy to keep up with the march of civilization. The Church always has been, and must now be in the vanguard of the educated. Christ, the Great Teacher, adapted His teachings to His hearers. When He spoke to fishermen He used parables that treated of the taking of fish. When He spoke to tillers of the soil, He used the parable of the Sower and the Seed. He drew His material from the hearts and minds of His hearers, and so must we. When we preach to lawyers, we must prove God's Law to be the Supreme Law. When we preach to doctors, we must prove the truth of our doctrines from a medical standpoint; and when we argue with scientific men, we must use the scientific phenomenon in our reasoning. God knows, I love my religion as well as you do. I know that, as St. Augustine says, there is no true happiness save that which comes from God. The soul originates from the Great Author and never can be content until it reposes in Him. The happiest moments of my life are my moments at the altar, but if Darwin and the great scientists say man descended from a monkey, aye, even from an amœba, I see no reason for trying to refute this. Let us rather take it and use it to our advantage. There is nothing in Catholic dogma to keep me from believing this, providing I hold that, at some time between the stage of man and beast, God stepped in and breathed into that creature an immortal soul. Again, if I take the seven days of creation, spoken of in Genesis, to represent seven periods of time, extending over thousands of years, and so agree with the Nebular Hypothesis regarding the conglomeration of atoms, I would be only treating the Biblical account as a parable, the same as many others in the New Testament. A simplified setting for an historical fact."

The Reverend Arthur Karney was rather proud of this exposition. Still under thirty, he had gained some renown as an apostle of modern thought. The parishoners liked the daring of his sermons and the spirit with which he upheld them. To Father Karney his superior was a kind, gentle, old man, assured of a seat in heaven. He was fond of children, who were forever scrambling at his coat-tails, and he delighted in quoting his Master's words, "Suffer little children to come unto me." He distributed coins to the worthy

and worthless alike, not having the heart to distinguish between them. As a confessor he was inclined to be lenient, extolling in God-loving rather than God-fearing terms. To these eccentricities, if they may be so called, Father Karney did not object, although he would have approved a haughtier bearing. It was as a theologian that he failed to agree with his pastor. The convictions of Father Maynes were too old-fashioned; utterly devoid of scientific reasoning. His sermons were childlike in their simplicity, and he was forever preaching the imperfections of the mind, the corruption of the reason, and the error of man's understanding. It was this which caused the present argument between the pastor and curate.

From his armchair Father Maynes made no refutation of the assistant's arguments. So deep was he in thought that he did not notice Father Karney's departure. Silently shaking his head he expressed unspoken pity for him who would make Catholicity meet the world's perception rather than have the world meet Catholicity.

Saturday evening came. The drop-light over his desk shed its light on the last pages of Father Maynes's manuscript as his kindly hand traced the simple words of the morrow's sermon.

" My children, God is love. He loves you all and He wants you to love Him. He has said, 'Anything you ask in My Name shall be given unto you'; and, in saying that He means also that anything you ask from His Blessed Mother shall be given you. Christ was a little child, like all the little children who play about our doorsteps. As they love their mothers, so He loves Mary, and He will do anything that she asks of Him. Come to the altar of Mary. Pray to her to intercede for you that her Divine Son may forgive you your sins."

Above, the younger disciple was similarly engaged. Theological works of the Spanish, German, and French doctors were spread before him. The incandescent rays, falling short of the features and spotless black cassock, rested on the words of the sermon prepared for a learned exposé on the doctrine of the Immaculate Conception. A tap sounded and, in answer to the call of " Come ", a young man entered. The priest's junior by a few years, he was fair and lightly built.

His face was finely chiseled, but the lips were a trifle large and denoted a worldly temperament. The chin was weakly-pointed, the brow high and intelligent, and the blue eyes were deep and close-set.

"Father, I am returning your books. I was very much interested in what is in them."

He had lifted a cigarette to his lips and was about to drop into platitudes when the priest's voice recalled him to serious thought.

"Ray, I have something to talk over with you to-night that I do not know how to broach. Yesterday in a few spare moments I picked up the medical journal of the college which you are attending. I came upon a number of articles written by students and, among them, one by yourself. A paper on Obstetrics. A wild, ungoverned attack on the Church law regarding the preservation of the foetus. That article was wrong, radically wrong. You have looked at the thing from a purely human standpoint and you do not possess the depth of clear, logical reasoning to appreciate the stand of the Church in the matter—a stand taken after years of scientific observation by the greatest thinkers of many ages. I brought this up because we have been close friends for some time. I have been your tutor in religion and in science. I have shown you that science and religion can be reconciled and yet religion will be master. I have told you the stand the Church has taken on the different questions affecting your profession, but, perhaps, I gave you credit for a reasoning power beyond your years; for, surely, in the question which I have just mentioned you are completely wrong."

The younger man dropped the cigarette and broke in impatiently.

"Father Karney, I believe according to my convictions, so do you. You read science and you read theology, and after reading both you believe more firmly in God. That is your conviction. I also have a right to form a conviction. I, too, have read theology and science. I, too, have formed a belief. From to-day forward theology is merely a branch of science to me. It is a study of psychic thought originating in the eccentricities of the finite mind. I am sorry that I have offended you, but my decision is final. Father Karney, good night!"

The priest rose and, leaning on his desk for support, stood staring at the door through which the boy had disappeared, a vague look on his face. The mouth drooped and the lips began to move.

"Oh God! Have I done wrong? They say a child must creep before he walks, and now I see that he is only a child. Have I led him into water beyond his depth? He did not see. He did not understand, and it is all my fault. Oh Mary, Mother of God, forgive him and deal to me the blame."

And, turning from the works of the great scientists, Father Karney based that Sunday's sermon on Thomas à Kempis's Imitation of Christ.

In his room Father Maynes, as though addressing his parishioners of the morrow, read aloud the concluding paragraph of his sermon.

"My children, consider the sorrows of Mary. From the moment of His birth each of the sorrows of her Divine Son was her sorrow. She loved Him with all the tenderness that a mother is capable of. She had brought Him forth from the Valley of Sorrow as each mother brings forth her child. She is the personification of true motherhood, and she should be imitated more to-day. With their new ideas, women of the present shirk motherhood; but model yourselves after Mary. Model yourselves after your own mothers, the good old Irish mothers of twenty-five or fifty years ago. They were not afraid of maternity. They loved their children and they would have died for them. They would have scorned you if you proposed that their child's life should be sacrificed that they might live. My children, these were your mothers—the good, old mothers of yester year."

Without, a young medical student listened, and, as the last words came to him, he fell on his knees before the closed door and murmured, "Oh God, forgive me—I believe."

(D—W)

RESTITUTION AND BANKRUPTCY.

Qu. John, a storekeeper, runs away to avoid being served with a summons in bankruptcy proceedings, and with evident intent to defraud his creditors. He leaves a wife and two children. His wife

continues to sell from the stock at reduced prices. Thomas, urged on by the thought of prospective profits, buys from John the automatic scales, platform scales, and cash register, valued at approximately $200, for $65, making a deposit of $15. Besides these, he buys $17 worth of groceries at reduced prices. One of John's creditors secured judgment against him for $200, the scales and register which are now in Thomas's possession being included in the judgment.

(1) Can Thomas in conscience retain the articles purchased?

(2) Has John's wife any right to continue to sell the goods before the judgment is rendered?

(3) Must Thomas make restitution and, if so, to whom and in what amount?

Resp. Involving as it does considerations of civil as well as moral law, this case is by no means easy of solution. As can be seen, the answer depends upon the right of John's wife to dispose of the goods in the interval between the summons in bankruptcy and the judgment. For this reason let us take up first query 2. It may be remarked that from an *a priori* examination of the case the presumption is against John, since he ran away "with evident intent to defraud his creditors". "Fraudem nemo patrocinari debet." Nor is the presumption in favor of Thomas, since it is evident that he was well aware of the fraud which John was endeavoring to perpetrate, and which he sought to take advantage of. He can, therefore, be said to be a possessor in bad faith.

2. John's wife, in disposing of his goods, acted either with his consent or without it. Naturally, if she acted without his consent, her action is unlawful, since no one may dispose of another person's goods without his consent. If, however, she had John's consent, the question resolves itself to this: Had John the right to give his consent? His right to give the consent will depend on his right to dispose of the goods. Of course all theologians would deny this right to John after the judgment had been rendered; but we can find nothing clear on the question regarding the disposal of the property in the interval between the issuing of the summons and the rendering of the judgment. It is certain that the civil law forbids any such disposal of goods, and adequate measures are provided to prevent it. The point to be considered now is, whether the civil law in this case binds in conscience. Theo-

logians hold that civil laws, when just and made by competent authority, for the common good, bind in conscience. In the present instance these conditions are verified. In the first place, nobody will doubt the justice of such a law. Secondly, it must be admitted that the State is competent to interfere in, and to regulate the public contractual relations of its individual members. Finally, the fact that the law is for the common good is evident when we consider the manifest injustice that would be done to creditors were bankrupts allowed to dispose of their goods before the case had been judicially settled. Therefore the civil law forbidding the disposal of goods in the interval between the summons and the judgment binds in conscience. Consequently John had no right to dispose of his goods, and not having the right he could not confer it by consent on another. *Nemo dat quod non habet.* It may be remarked that in bankruptcy proceedings there is no legal necessity that the summons be served on the prospective bankrupt in person. This is the general theology of the question. Certain exceptions may, however, be admitted. The payment of claims in bankruptcy is a form of restitution. Restitution, however, is never obligatory *cum gravi incommodo.* Consequently the bankrupt is allowed to retain of his stock what is necessary for his self-preservation. The natural law, which is superior to any other law, prescribes self-preservation. *A fortiori* this is true of one who is not yet formally adjudged a bankrupt. In the present case this exception seems to be verified, for it is very probable that the wife and two children abandoned by John are in exterme need, and so the wife may provide sustenance out of the property. The goods, however, must be sold at a price equivalent to their approximate value. The reason for this is evident. As has been shown, the wife has no right to *dispose* of the goods, but because of her extreme need she may *use* them. Therefore, all she may do is to turn them into their equivalent cash value, and of the sum received use what she needs and do with the rest according to the prescriptions of the law. An exception, perhaps, may also be made in the case of the groceries, since they are very probably perishable goods. Goods that are perishable are, unless disposed of at once, of no value. Therefore it would be lawful to sell them in order to liberate them *a summo*

periculo. But the cash received for them must be retained for the owner, except that which is necessary for the preservation of life.

1. Let us now go back to the first query. As John's wife has no right to dispose of the goods, it follows that the contract "emptio—venditio" between her and Thomas is null and void. But this contract is the sole title that Thomas has to the goods, and as it is invalid, he cannot in conscience retain the goods, but is bound to restitution. *Res clamat ad dominum.*

3. Since Thomas is not the owner of the goods, he is naturally bound to make restitution. It cannot be urged that at the time of the sale the goods belonged to John; rather, at that time, legal proceedings were being taken to determine the real ownership of the property, and during this time the State, through its legitimate representative, had assumed temporary ownership of the goods. Now, however, the real ultimate owner of part of the property has been determined; to him therefore must restitution be made. Regarding the $15 that Thomas has deposited, he has a right to recover this from John's wife; but should he fail to do this, he must suffer the consequences, and consider himself lucky in not having lost the remainder of the $65. Some writers there are who hold that in this case it would be sufficient to restore the goods to the person from whom they have been received, that is, restore them to their original condition. Since, however, with regard to the scales, etc. the owner is already established, to him alone must the restitution be made. *Res clamat ad dominum.* John's wife is not the owner; why make restitution to her? As for the groceries, Thomas is bound to return them in full if they still exist. They do not belong to him; therefore he cannot keep them. If they have perished, we must distinguish. If it is Thomas's fault that they have perished, then he must restore their equivalent, since he is responsible for the injury caused by their loss. If the destruction of the goods is due to natural intrinsic causes entirely beyond Thomas's control, he is not bound to make restitution, since he cannot be considered theologically responsible for their loss. *Res perit domino.* To whom is this restitution of the

groceries to be made? In answer to this question, it would seem sufficient to return the goods to John's wife, that is to restore them to their original condition, because the owner has not yet been determined, and furthermore Thomas is entitled to recover the sum that he paid for them.

THE RESERVED CASE OF MARRIAGE BEFORE A NON-CATHOLIC MINISTER.

Qu. John comes to confession in Lent and acknowledges that fifteen years ago he had married a non-Catholic before a Protestant minister. The confessor, who is a pastor also, had in mind the recent decree of the Holy See and, remembering that the rectors of churches are given the faculty to absolve from diocesan reserved cases during the time that the Easter duty can be made, absolves the penitent. Was the pastor justified?

Resp. A Catholic who marries before a non-Catholic minister incurs the censure of excommunication, and this is not a diocesan or episcopal reserved case, but a papal one. It is a rather common mistake to regard such a marriage as a bishop's reserved case. The Holy See several years ago was asked whether absolution from censure was necessary in all cases of Catholics marrying before a non-Catholic minister or only in the dioceses where the bishop had put a censure on such marriages. The S. Congregation of the Inquisition, 29 August, 1888, answered that in all such cases the Catholic party needs to be absolved from the censure.

The question, then, is, under what head does this excommunication fall, since nowhere has the Holy See pronounced a special censure against such a marriage. The only censure under which this marriage can fall is the first of the excommunications of the Bull *Apostolicae Sedis*, specially reserved to the Pope—viz. "all apostates, heretics and those who believe them", etc. In the eyes of the Church a Catholic who goes before a Protestant minister for marriage is considered as a believer in the Protestant religion and a renegade to his Catholic faith. In fact, it is difficult to interpret his action in any other sense. It makes no difference whether the Catholic party fully realizes the meaning of his act, for even those least instructed in their religion know and feel that by such an

act they implicitly renounce their own faith and acknowledge the non-Catholic form of worship. Before the external forum of the Church they are guilty of an act that is tantamount to a denial of faith and they must be reconciled by the proper authority in order to be again admitted to the sacraments in the Catholic Church. The declaration of the Inquisition in the decree of 29 August, 1888, makes no distinction between those who know and those who do not know of the censure; it demands *in all cases of this kind* absolution from the censure. In number three of the decree the S. Congregation insists that the absolution is required not merely as a formality usual in dispensations from impediments granted to parties married before a minister, but also where parties were validly married by a non-Catholic minister and desire to be reconciled to the Church. The Holy Office, 11 May, 1892, again declared that " Catholics who marry before a Protestant minister incur excommunication, and that the bishop in virtue of the quinquennial faculties has power to absolve them as well as to delegate priests to grant the absolution ".

The Third Council of Baltimore, no. 127, evidently makes this case of marriage before a Protestant minister an episcopal reserved case. Though the Bull *Apostolicae Sedis* was published in 1869, there was no unanimous understanding of all the cases that come under the first censure of the first series of excommunications. The declarations, however, which we have quoted make it clear beyond a reasonable doubt that a Catholic who contracts marriage before a Protestant minister incurs excommunication specially reserved to the Holy See. Bishops cannot of their own authority, but only by delegation of the Pope, absolve from it.

The confessor in our case, therefore, erred in taking the marriage before the Protestant minister as a bishop's reserved case. The decree of 13 July, 1916, facilitates the work of the pastors and missionaries to a great extent by granting to pastors the power to absolve from the diocesan reserved cases during the time of the Easter duty and to missionaries for the time of the mission; but that decree makes no new concessions concerning papal reserved cases.

What faculties of absolving from papal reserved cases our priests have, they must learn from the faculties granted them

in the respective dioceses in which they are stationed. The Bishops of the United States used to get extensive faculties of absolving from papal cases with the faculty of subdelegating most of them to the priests of their dioceses. As a rule, the Bishops in the faculties they communicated excepted this case of marriage before a Protestant minister, attempted second marriage while the first party is still alive, abortion, and perhaps a few other cases.

Though the confessor in our case was mistaken in the reason why he thought he had power to absolve, he had nevertheless a right to absolve the penitent by reason of a universal concession by the Holy See, 16 June, 1897, which grants to confessors the power to absolve from papal censures in all cases where it is hard for the penitent to wait for absolution until recourse can be had to the proper authority. Therefore, practically in all instances where the penitent is really well disposed and anxious to be absolved he can be directly absolved by any confessor from papal censures under condition that either the penitent himself or, as is usually done, the priest recurs to the Holy See by letter, without mentioning the real name, so as to get the *mandata*, that is, a penance which the authority may impose. Instead of writing to Rome, it was declared, 12 December, 1900, that it suffices to write to the bishop who has the delegated faculties from the Holy See. The recourse must be made within a month from the confession, under pain of relapsing into the censure, if the delay is due to neglect on the part of the penitent.

Finally, it may be noted that absolution from censures which a priest gives in confession has value only in the forum of conscience, which will be sufficient in censures incurred for a sin that has not become public, or, if public in the place where it was committed, is not public in the place where the party lives at present. If the crime by which the censure was incurred is public, the bishop has a right to demand the absolution *in foro externo* and to determine the manner in which the scandal is to be repaired. The ecclesiastical authority need not insist on an absolution *in foro externo* and may be satisfied with the absolution from the censure given in confession, provided it becomes public that the person has gone to confession, and by going to Holy Communion, Holy Mass,

etc., shows amendment. On the other hand, in small towns and villages great scandal may be given by individuals who have publicly defied the laws of the Church concerning marriage or other affairs of religion; so that a public reparation of scandal may become necessary even though the diocesan statutes do not insist on it.

FR. STANISLAUS WOYWOD, O.F.M.

"TWO-FACED" AND "THREE-FACED" MASSES.

Qu. Can you give any light on the curious custom referred to by Monsignor Walsh in his book *The Mass and Vestments of the Catholic Church*, page 115, where he talks of "Two-faced" and "Three-faced" Masses?

Resp. The author of the very useful work referred to by our correspondent, in the course of his explanation of "Solemn Mass", "Private Mass", etc. mentions by way of information some curious, long extinct customs associated with the phrases "Dry Mass", "Golden Mass", etc. Among these is the "Two-faced" or "Three-faced" Mass, which he describes as follows: "*Missa bifaciata, trifaciata* (two-faced, three-faced) was another subterfuge, a cunning device to meet the wants of a needy or avaricious clergy by only a partially multiple celebration to secure the additional honoraria, and yet escape the penalties of the Church inflicted on those who frequently celebrated on the same day. It was a Mass repeated two or three times to the Offertory for a variety of intentions, to be concluded finally with one Canon, Consecration, and Communion." Durandus, describing this custom,[1] adds, "Et in fine tot orationes dicunt quot officia missae inceperunt. Sed hoc tamquam detestabile reprobamus." The practice was condemned in several Councils and Synods in medieval times, for example, in the Synod of Prague and Torp, 1365-1367.[2]

THE "ORATE FRATRES."

Qu. I know that, in our day, it is customary to use the prescribed form "Orate Fratres" before the Secret Prayers of the Mass when

[1] *Rationale Divinorum Officiorum*, Lib. IV, Cap. I.
[2] See Hefele, *Conciliengeschichte*, Vol. VI, p. 719.

Mass is celebrated in a convent chapel or the chapel of a girls' school, the congregation being composed exclusively of "the devout female sex." I have recently learned that formerly it was the custom to use on such occasions the words "Orate Sorores." Can you give me any information on the subject?

Resp. O'Brien, in *A History of the Mass*, page 282, tells us that, "Although there should be none but females assisting at a priest's Mass, as is frequently the case in convents, still the form of salutation must not be changed from the masculine gender; nor must any addition whatever be made to it by reason of the attendance of the opposite sex. In ancient times, however, such a change used to be made in some places, for we find that the Sarum Rite used to say 'Orate fratres et sorores —Pray, brethren and sisters'; and the form may also be seen in a Missal of Cologne printed (?) in the year 1133."

IS HE A HERETIC OR A CATHOLIC?

Qu. A Catholic young lady is about to marry a young man baptized in the Catholic Church, but never instructed in his religion. He is willing to take the course of instructions prescribed by diocesan rule for a non-Catholic, but refuses to be considered a Catholic. What is the priest to do? Is he to apply for a dispensation *mixtae religionis?* Is the man to be considered a bad Catholic, or a heretic?

Resp. No dispensation is required, because there is no impediment *mixtae religionis.* The man is not a heretic in the sense of the marriage law, but is to be treated as a Catholic, and should by every means at the disposal of the priest be prevailed on to take up the practice of his religion. If all these means fail, and the man exhibit to the last a feeling of hostility toward the Church, the natural law prescribes that, although the marriage is not a mixed marriage, the usual *precautiones* or "promises" be exacted in regard to the religious education of the offspring and the non-interference with the religion of the Catholic party. Moreover, if the man has openly abjured the faith, although he has not formally joined a non-Catholic sect, the priest is obliged to obtain the consent of his bishop before assisting at the marriage.

HOLY COMMUNION FOR INVALIDS NOT FASTING.

Qu. How often during the week may a sick person receive Holy Communion, not fasting? I have read the decree on Holy Communion, but find no reference to the matter. Is there not a later decree granting the privilege to those who have been in bed for a long time?

Resp. The decree of 7 December 1906 granted the privilege "ut infirmi qui jam a mense decumberent absque certa spe ut cito convalescant, de confessarii consilio Sanctissimam Eucharistiam sumere possint . . . etsi aliquid per modum potus antea sumpserint". It determined further that this privilege may be enjoyed once or twice a week by those who live in houses where the Blessed Sacrament is kept, or where the Holy Sacrifice is offered in a domestic oratory, and once or twice a month by others. A decree of 6 March 1907 extended the privilege to those who, although they do not remain in bed all the time, are, in the judgment of their physicians, unable to observe the natural fast. In regard to the *potus*, or liquid nourishment, allowed, theologians warn us that we should avoid the extremes of too great severity and too great laxity of opinion and practice. In the case of invalids who do not come under either of these decrees the law of fasting must be observed, except in the matter of performing their Easter Duty. Lehmkuhl however adds that in these cases recourse may be had to the Holy See to obtain a personal privilege or dispensation.[1] It is important to note that, after next Pentecost, when the new Code of Canon Law comes into force, invalids may, "de prudenti confessarii consilio," receive Holy Communion even after having taken medicine or liquid refreshment, whether or not they reside in a dwelling where the Blessed Sacrament is kept.[2]

PROTESTATION OF INNOCENCE BY CONVICTED MURDERER BEFORE EXECUTION.

Qu. If a criminal, knowing that he has been justly condemned to capital punishment for murder, makes a statement, before his execution, declaring his innocence, does he tell a lie, or is he entirely

[1] *Theol. Moralis,* II, 221.
[2] Canon 858, n. 2.

within his rights in making the statement? Some maintain that he is guilty of a lie, because he makes a statement which he knows to be false. He makes it freely, without any solicitation from anyone, when he could just as freely have omitted it without in any way incriminating himself or implying his guilt. Others say that he does not lie, since he uses the privilege which all persons "in the hands of the law" enjoy, of denying their guilt and proclaiming their innocence. His statement, they maintain, means nothing more than this: I have not justly been *proved* guilty before the law.

Those who maintain that the statement is a lie, concede that an accused person may answer "Not guilty" when questioned in court and may use mental restriction to hide his guilt when questioned by persons who have no right to know the state of his conscience. But they deny this privilege to a person who freely proffers a statement of his innocence or is asked by those who have a right to know. Those who take the opposite view maintain that, no man being obliged to confess his guilt, a criminal may, at all times, while in the hands of the law, deny his guilt and proclaim his innocence, in the hope of getting a new trial or some other benefit, even when not asked to make any statement. Kindly give an opinion on this case.

Resp. The case in favor of the criminal being allowed to make a statement of his innocence when he knows that he is guilty seems to us to be well argued. The same right to use a *restrictio late mentalis* which is conceded to a culprit during his trial seems to us to extend to a voluntary *ante mortem* statement, so long as there is any hope of a new trial, a pardon, or a commutation of the death sentence. Besides, his surviving family and relatives have a right to the *bonum famae*, to the extent, at least, that they may not be compelled to admit his guilt.

NO DELEGATION REQUIRED FOR VALIDITY OF MARRIAGE.

Qu. It happens sometimes that parties from another parish or another diocese present themselves in this parish to be married. In order that they be validly married here, is any delegation necessary from their pastor to the pastor of this parish?

Resp. The decree *Ne temere* explicitly declares that marriages are valid when celebrated "coram parocho vel loci ordinario". This, we presume, is universally understood, and not open to any kind of question whatsoever. The

"liceity" of the marriage is a different matter. The decree ordains that, "as a general rule", the marriage should be contracted in the presence of the pastor of the bride, unless there be a good reason for contracting it elsewhere ("nisi aliqua justa causa excuset"). If neither of the parties has a domicile in the parish in which the ceremony takes place, and neither of them has, in the sense required by the law, resided there for a month, there is required for the "liceity" of the marriage the permission of the pastor or the ordinary of one of the parties, unless there is some grave necessity that may be considered as excusing from this formality, ("nisi gravis intercedat necessitas quae ab ea excuset"). This legislation is embodied in the new Code of Canon Law.[1]

PRECEDENCE OF DEAN AND VICAR-GENERAL.

Qu. Kindly inform me if, in a diocese in which no synod has been held, where there are neither Canons nor a Chapter, a Dean takes precedence of a Vicar-General or a Domestic Prelate, both in church and social functions? How should a Dean be addressed?

Resp. So far as the Vicar-General is concerned, the case is clear. He has precedence over all the clergy of the diocese, including canons and other dignitaries of the cathedral church, unless they belong, and he does not belong, to the episcopal order. (*New Code of Canon Law*, Canon 370, n. 1.) When it is question of a Domestic Prelate, since the Vicar-General is, during his term of office, a titular Protonotary Apostolic, he takes precedence over others who are styled *Monsignori*. The Dean, or Vicar-Forane, has precedence over the pastors and other priests of his own district. (Can. 450, n. 2.) In social functions the same order of precedence would hold. Canonists, speaking of the preëminence of the Vicar-General, declare that he precedes all other dignitaries of the diocese, except the bishop, "publice ac privatim in omnibus actis."[2] There is no general statute conferring a special mode of address on the Dean. By local custom in most English-speaking countries he is addressed as "Very Reverend".

[1] Canon 1097.

[2] Wernz, *Jus Decretalium*, II, 805.

CONSECRATION OF CHALICE.

Qu. I ordered a chalice from a firm in an episcopal city and, for the sake of convenience, had the dealer procure its consecration before sending it to me. I paid for the chalice after receiving it. Did it thereby lose its consecration?

Does a chalice lose its consecration if the cup is bent somewhat out of shape so as to form a kind of beak?

Resp. A consecrated chalice is a case of "res temporalis antecedenter annexa spirituali," and, as moralists teach,[1] objects of this kind may be bought or sold, provided the price is not increased on account of the blessing or consecration. Positive ecclesiastical law, however, forbids selling or exposing for sale, rosaries, medals, etc. already blessed, but does not include the case of a chalice previously ordered but paid for after having been consecrated.

We think that, in the second case mentioned, there may be the obligation to have the chalice repaired and reconsecrated. The obligation certainly exists if the deformation is such that there is danger of the Sacred Species being spilled. If the injury to the cup is such that the chalice can no longer be used for the Holy Sacrifice, it has lost its consecration.

PRIEST ASSISTING AT REMARRIAGE AFTER DIVORCE.

Qu. May I ask that, when you have the time and inclination, you will give the reasons underlying your response to the query "Remarriage after Divorce" on page 81 of your July number. The REVIEW of December 1915 gives the same answer but gives no reasons.

I am unable to see why the priest could not have acted in the circumstances noted. Judges, priests, and ministers of any denomination have direct authority from the State to solemnize marriage. No particular form of ceremony is requested except that the parties to be married must, in the presence of the person authorized by the State, say that they take each other to be husband and wife. The priest here is acting purely as a civil servant of the State and not in his religious capacity at all. Because a man is a Catholic priest is no reason why he cannot perform civil functions authorized by the State. It might be that the priest, as the only fit man in the village, is the Justice of the Peace. He surely could not refuse to perform

[1] Cf. Noldin, II, 185, 4.

the duties which his position authorizes him to perform because he is also a priest.

It seems to me that in the case under discussion the priest, after explaining to the parties that they were already married, and that he, as a priest, could not marry them again, that the State required that a civil ceremony should take place, and that he had been authorized by the State to perform that civil ceremony, should proceed with it. Unless the priest can do this, then it is impossible to separate his priestly character from his civil character.

I would be very appreciative if some time you will give further attention to this subject.

Resp. We did not mean to convey the impression that the priest in this case was in any way incapable of fulfilling the requirements of the civil law in regard to remarriage after divorce. Moreover, there is no law of the Church so far as we know that would oblige him to refuse to act, provided that, as our correspondent advises, he explain to the parties the exact nature of the transaction and the reason for it. What we had in mind was rather the danger that an erroneous public opinion may be established, the opinion, namely, that the Sacrament of Matrimony was repeated. There are, as our correspondent doubtless knows, many non-Catholics who are not quite convinced that the Catholic Church maintains in practice the indissolubility of the marriage bond. They cite instances, as they think, to the contrary, and we have difficulty in getting them to understand the law and its application in such cases. It would not be wise, we thought, to adopt as a general policy a procedure that might add to the misunderstanding, although, we repeat, we cannot go so far as to find fault with a priest who in a particular instance would accede to the wishes of the parties and witness the renewal of the matrimonial consent, as is required by civil law.

Criticisms and Notes.

THE CHURCH AND SCIENCE. By Sir Bertram C. A. Windle, M. A., M. D., etc., President of the University College, Dublin. Catholic Truth Society, London; B. Herder, St. Louis. 1917. Pp. 415.

It is a coincidence, worthy alike of notice and of commendation, that the two writers who are in large measure devoting themselves to clearing up the field upon which the protagonists of the physical sciences on the one hand and the champions of faith on the other meet—sometimes for mutual aid, though oftenest for fierce conflict—should both be laymen. We refer of course to Dr. James J. Walsh in this country, and to Professor Windle in Ireland and England; the former the well known author of *The Popes and Science* and *Catholic Churchmen in Science,* and the latter the author of the volume before us and of several other similar productions. The fact that both these writers are thoroughly equipped in the medical and and allied sciences entitles them to a respectful hearing in scientific circles, while their established reputation as fully informed as well as loyal Catholics accredits their judgment and utterances on matters touching the doctrines of the Church.

It is in the borderland between the domains of science and of faith that the conflicts between the defenders of each of these territories take place. It is a threadworn truism that there is and can be no conflict between science and faith; but it is an equally familiar fact that between their respective representatives hostilities seem never entirely to die down. The first chapter of Genesis is one of those fields which fairly bristles with vexed and vexing problems. The books that have been written to solve these difficulties would fill a library, and the end is not yet. Neither should there, nor can there, be an end of this sort of apology. Genuine science must be progressive, and plausible theories will always spring up more or less harmonious or discordant with the truths of faith and the speculations of theologians. So it is natural that the bearings of reason and faith will never cease to demand restatement and readjustment. Notwithstanding therefore the copious already existing literature on this subject, there is ample room and justification for a work such as Dr. Windle has given us.

The work is at once comprehensive of the range of subject matter and relatively thorough in details, as well as felicitous in method and style. It surveys the universe of natural phenomena, including herein the constitution of matter, viewed both from a physico-

chemical and a philosophical standpoint. The latest scientific theories concerning the ether and the electronic construction of the atom, no less than the venerable philosophy of matter and form, are duly weighed and measured. The universe as a totality, its origin, its laws; the leading facts and theories of geology; "the creative days"; the archeological and prehistorical data regarding primitive man; the speculations as to the age of the earth and of man; the manifold problems touching the nature and origin of life; the unceasing controversies of evolutionism in its various forms; and lastly the problems centering on the nature and origin of man—upon all these and their implied questions Dr. Windle has the latest, even if not the last, word to say.

While what he says will no doubt be fairly familiar to students who are already somewhat versed in these problems, those who are not so well informed will find here a large accumulation of most interesting and important facts and theories, set forth with judicious discrimination. The scientific data are sifted sufficiently to meet the needs of this class of readers. The author therefore avoids, as far as is consistent with the character of the work, technicalities and abstrusities. The style is never obscure. It is always interesting and in the better sense of the term popular. The book is one that meets the needs, and, it is to be hoped, the demands of our young men and women, especially those who are attending non-Catholic institutions, or who for one reason or another require a prophylactic or an antidote to the insidious virus which pervades much of the literature of so-called popular science. Such minds need the continual confirmation of their faith from the rational side. They need something more than the bald statement that science cannot conflict with faith. They require the detailed exposition of those theories which are claimed, if not by science at least by the camp-followers of science, to impugn the doctrines of revealed religion. One can hardly find a non-Catholic book dealing with ethnology, anthropology, psychology, or sociology, in which, for instance, the animal origin of man is not taken for granted, either as proved, or as so eminently probable as to render the negative proposition undeserving of consideration. The *audi alteram partem* is given no consideration by these purveyors of popular science—or rather inscience. That a few genuine scientists like Mivart, Dwight, and Wallace, have strenuously argued against the bestial origin of, at least, the human soul, counts for comparatively little with the general trend of what passes for "scientific" teaching. With Catholic students, however, it should count for much, and it is well for them to have so convenient and so interesting a summing up of the issues as the present volume offers them.

SOLUTION OF THE GREAT PROBLEM. Translated by E. Leahy from the French of Abbé Delloue, Military Chaplain at Soissons (Past Student of l'Ecole Polytechnique). From the second revised French edition. Frederick Pustet Co., New York and Cincinnati. 1917. Pp. 279.

The multiplication of manuals of Christian apology does not necessarily imply that the older predecessors have outlived their time or have become in any way unserviceable in their particular relations. As Father O'Neill, S. J., observes in his preface to the present volume, "There are a few (very few) books good for everybody; there will always be the real demand, the real place, for the special book for the special reader." The "great problem" here discussed is by no means new, save in the sense in which the problem of human destiny is new to every soul that recurs to it seriously after having for a time set it aside. To the truly reflective mind the problem of Eternity can never be wholly old. Irrespective of its age, however, the holding of its true solution before the mind is the only course for a sensible man to adopt. From this standpoint alone the present volume would be eminently worth while. In addition to this immediately practical service the book presents a line of argument possessing an intellectual cogency that should make the work a valuable auxiliary of Christrian defence and propaganda.

Having stated "the great problem" to be the fate of the soul's hereafter, the author outlines the various solutions that have been proposed, particularly by materialism and by pantheism. He then unfolds in detail the Christian solution, beginning with the proofs, popular, scientific, and philosophical, for the existence of God and the immortality of the soul. He next establishes the (moral) necessity of a revelation, examines in turn the several systems that claim to have received a Divine message—Judaism, Mahomedanism, and Christianity. The two former are shown to be inadequate. The latter alone is consistent throughout and rationally as well as practically sufficient. Out of the various Christian systems Catholicism stands apart as proposing the sole solution of the problem that satisfies the demands of reason.

The line of argument is obviously the *demonstratio Catholico-Christiana* familiar to every well instructed Catholic. As such the book covers well trodden ground. Nevertheless, since the argument is not only logically conclusive, but well illustrated and permeated by a concrete practical spirit, the work will serve a useful purpose both by confirming the Catholic mind in faith and zeal and by guiding the inquiring non-Catholic soul in its gropings toward the light.

LUTHER. By Hartmann Grisar, S. J., Professor at the University of Innsbruck. Vol. VI. Authorized translation by E. M. Lamond. Edited by Luigi Cappadelta. B. Herder Book Co., St. Louis. 1917. Pp. 551.

Finis coronat opus. A worthy completion indeed of Father Grisar's colossal work is this crowning volume. The lines that have gradually given shape and character to the monument have not terminated with the shaft. They run up to their determined ending in the topmost apex. Those lines were explicitly drawn when in the opening paragraph of the initial volume the author made known his purpose to compose not simply an historical but likewise a psychological picture of Luther's personality, a personality which in so many respects still remains an enigma. The work was therefore to be as accurate as possible a delineation of Luther's character as seen both from within and in the outer history of his life, from his childhood to his death. Needless to say, this purpose has been faithfully adhered to, as has been noted when from time to time in these pages the several stages of the work's development have been discussed, and as we may now proceed to indicate in regard to the latest, the crowning portion of the work.

In the immediately preceding volume (V), Luther's attitude toward social life and education formed the concluding topic. The subject is finished in the opening sections of the present volume. Here Luther's activities in regard to elementary and higher education, his attitude toward social beneficence, poor relief, secular avocations, and certain economic problems including usury, interest, investments, and so on, are discussed *seriatim*. Were our spatial limits less restricted it might be worth while dwelling here on the author's treatment of Luther's words and deeds respecting these important topics. We can find room for but one typical example.

In the review of Von Treitschke's *Politics* in our August number, this enthusiastic advocate of Luther was quoted as justifying—quite jauntily, we might add—the secularization of the Church's goods in the sixteenth century, on the ground that "it relieved the Church of worldly possessions contradictory to its real spirit, while at the same time it furthered the nation's economic prosperity." It is hard to take Von Treitschke seriously when he attributes so disinterested a motive either to Luther or to his political disciples. One might as plausibly assign such a motive to the recent robbers of the Church in Mexico. When, however, Von Treitschke asserts that the spoliation of the Church in the sixteenth century "furthered the nation's economic prosperity," he can scarcely be acquitted either of conscious prevarication or unpardonable ignorance. The German

nation, as such, prospered by the spoliation in question no more than did subsequently the English by Henry's no less wanton robberies; or the French nation of our own day by the late secularization of the properties belonging to the various congregations. For the rest, here is what Father Grisar finds to be the verdict of contemporary witnesses. The incredible squandering of the Church's property he shows to be proved by the official papers; it is pilloried by the professors of the University of Rostock; it is also clear from the minutes of the Visitations of Wesenberg in 1568 and of the Palatinate in 1556, which bewail "the sin against the property set aside for God and His Church." And again: "The present owners have dealt with the Church property a thousand times worse than the Papists; they make no conscience of selling it, mortgaging it, and giving it away." Princes belonging to the new faith also raised their voices in protest; for instance, Duke Barnim XI in 1540, Elector Joachim II of Brandenburg in 1540, and Elector Johann George in 1573. But the sovereigns were unable to restrain their rapacious nobles. "The great Lords," the preacher Erasmus wrote of the Mansfield district in 1555, "seek to appropriate to themselves the feudal rights and dues of the clergy and allow their officials and justices to take forcible action. . . . The revenues of the Church are spent in making roads and bridges [doubtless a public benefit] and giving banquets and are lent from hand to hand without hypothecary security. The Calvinist, Anton Praetorius, and many others, not to mention Catholic contemporaries, speak in similar strain" (p. 61).

Other flagrant economic and social evils resulting directly from the new teaching are quoted by Father Grisar from contemporary authorities; but enough has been said above to prove that the spoliation of Church property did not contribute to Germany's national prosperity.

The more immediately pertinent contributions to the psychology of Luther are comprised in the next two chapters of the volume. Here the darker side of Luther's inner life is laid bare. His early sufferings, bodily and mental; the manifold and multiform perturbations which Luther was wont to comprise under the elastic term "tentationes," the intercourse which he so frequently asserted he had with the devil; his claims to private revelations—these and a mass of allied abnormalities, more or less repulsive, are described partly in Luther's own words, partly in those of his associates. Whether Luther was or was not subject to hallucinations, it is practically impossible to determine. Expert authorities are cited for each side of the question.

That he was subject to more or less morbid nervous disturbances during both his monastic and his subsequent career is a well known and a generally admitted fact. That the nervous disorders, moreover, were in part caused and certainly aggravated by his excessive mental labors, his studies, writing, preaching, and his habitually agitated existence, is no less certain and acknowledged. On the other hand, when all due allowance has been made for temperamental nervosity and for the cerebral perturbations brought on by excessive intellectual strain, a prominent, if not the principal, cause of his morbid conditions was remorse of conscience.

This is no *a priori* diagnosis, but an inevitable inference from the character of the phenomena and from Luther's own avowals. The frequently recurrent fears, despairs, horrible temptations which were unintelligible to minds so experienced in these matters as Staupitz, Cajetan, and others—all these are conditions of Luther's inner life that have been described over and over again both by himself and by all his biographers. Father Grisar devotes not a little space to these perturbations. To some readers indeed it will seem the heaping up of these morbidites goes beyond measure, seeing especially that many of the phenomena had been described in the preceding volume. On the other hand, having undertaken to analyze the psychology, the soul-life, of Luther, it was important, perhaps imperative, to leave no phase of the relevant phenomena, however repellent to sensitive nerves, unmentioned.

One great difficulty, if not the greatest, in the way to an accurate biography of this kind, is the fact that the material has largely to be derived from the hero's narrations concerning himself—his inner as well as outer experience. It is well known that Luther as he advanced in years was habitually given to garrulous reminiscences. Like many another story-teller he had no hesitation in dealing liberally with past events, in exaggerating, understating, distorting his experiences according as the adornment of the tale suggested. In the case of Luther his well known easy doctrine on lying rendered this plastic manipulation of materials for the sake of art all the more likely to occur. It is chiefly because many of his biographers fail to recognize and to discount this disposition, conscious or unconscious, to falsify, that the legends which grew out of his correspondence, his sermons, and largely from that queer farrago of grossness, geniality, and shrewd worldly wisdom, *The Table-Talk,* have been handed down even to our own time and are still propagated by the popular encyclopedias and ephemeral literature. In view of these legendary stories the following avowal of Hausrath, Luther's latest non-Catholic biographer, may be worth citing. "Not only have the dates been altered," says Hausrath, "of Luther's

later statements concerning his first public appearance, but even the facts. No sooner does the elderly man begin to tell his tale than the past becomes as soft as wax in his hands. The same words are placed on the lips, now of this, now of that, friend or foe. The opponents of his riper years are depicted as his persecutors even in his youth. Albert of Mayence had never acted otherwise toward him than as a liar and deceiver. Even previous to the Worms visit he had sought to annul his safe-conduct. . . . Of Tetzel he now asserts that unless Duke Frederick had pleaded for him to the Emperor Max, he would have been put in a sack and drowned in the Inn on account of his dissolute life. . . . The same holds good of the [equally untrue] statement that Tetzel had sold indulgences for sins yet to be committed. . . . It is also an exaggeration of his old age when Luther asserts that, in his youth, the Bible had been a closed book to all. . . . To the Old Reformer almost everything in the monastery appears in the blackest of hues" (p. 188). Luther, as everyone knows, was a past master in the art of scurrility, but he surpassed himself when in his fits of Satanic fury against Pope and monk he vents himself of torrents of the vilest calumnies couched in language which is almost too indecent to print.

When one considers the difficulty of getting at the real inner life of Luther, on account of the frequent liberties he takes with facts, one cannot help admiring the patient research, the careful sifting, but more still the impartial justice exercised by the present biographer in contrast with so many others who have dealt with the same subject from an *a priori* point of view. Having treated explicity of Luther's soul life, Father Grisar proceeds to consider some of the more immediate consequences or rather the implicit effects of Doctor Martin's teaching. He shows from abundant evidence how quickly Luther's doctrine of freedom of conscience was converted into the most violent spirit of autocratic intolerance of any and every belief that did not coincide with his own, an intolerance which extended primarily, though not exclusively, toward the Church and the Pope, and which effectuated in the doctrine of bloody persecution. Among Luther's caricatures of the Pope is included one depicting the "well-deserved reward of the Most Satanic Pope and his Cardinals." Here the Pope is seen on the gallows with three Cardinals; their tongues, which have been torn out by the root, are nailed to the gibbet and devils are scurrying off with their souls. The picture is embellished with the following doggerel:

> "Did Pope and Card'nal here below,
> Their due reward receive
> Then would their tongues to gibbets cleave
> As our draughtsman's lines do show" (p. 246).

This is but one sample out of a goodly number given by Father Grisar which go to show how far the great Reformer was from being the apostle of religious liberty he is generally declared to have been by most of his uninformed or prejudiced biographers. Occasionally, however, Protestant writers are to be found who rise above such party prejudice. Walter Köhler, for instance, in his *Reformation und Ketzerprozess* as quoted by Father Grisar, declares that in "Luther's case it is impossible to speak of liberty of conscience or religious freedom." "The death penalty for heresy rested on the highest Lutheran authority." "It is certain that Luther would have agreed to the execution of Servetus; heresy as heresy is, according to him, deserving of death." "When the preaching of the Word proved ineffectual against the heretics," Luther had recourse to the secular authorities.

It is futile to attempt to excuse the Reformer's reiterated appeal to these authorities on the ground that the heresies, such as those of the Anabaptists, were revolutionary politically and destructive socially. For, as another Protestant authority, Wappler, cited by Father Grisar, declares, "Even contempt of the outward Word, carelessness about going to church and contempt of Scripture—in this instance contempt for the Bible as interpreted by Luther—was now regarded as 'rank blasphemy' which it was the duty of the authorities to punish as such. To such lengths had the vaunted freedom of the Gospel now gone" (p. 267).

If legend has been busy with the deeds and the character of Luther, the materials for the fictions lay ready to hand in the phantasies that came from the brain and lips of the hero himself and of his friends and admirers. It was to be expected that the mythic propensity would find a splendid chance afforded by the circumstances of Luther's death and burial; only that here the enemies of the Reformer more than his disciples availed themselves of the unique opportunity. Luther was dead, and only a few near friends, excepting the apothecary, had witnessed his passing. Hence it is not surprising that hardly twenty years had elapsed before the report that Luther had committed suicide began to be spread abroad, the report being alleged to have arisen from the testimony of a servant. That critical and impartial biographer of Luther, Paulus, quotes from a book on the marks of the Church, written by the Italian Oratorian, Thomas Brozius, and printed in Rome in 1591, the following statement: "Luther, after having supped heartily that evening and gone to bed quite content, died the same night by suffocation. I hear that it has recently been discovered through the confession of a witness, who was then his servant and who came over to us in late years, that Luther brought himself to a miserable end by hanging; but that

all the inmates of the house who knew of the incident were bound under oath not to divulge the matter, for the honor of the Evangel, as it was said" (p. 381).

Needless to say, Father Grisar hunts down the legend and gives the genuine facts of the case as they are narrated by the apothecary, Johann Landau, who administered to Luther on the latter's deathbed, and who, being a Catholic, a convert, and a nephew of the convert polemicist Wicel, may be considered an unbiased witness. "The apothecary [he speaks of himself in the third person] was awakened at the third hour after midnight. . . . When he arrived he said to the doctors: 'He is quite dead. Of what use can an injection be?' However, at the demand of the physicians present he administered the injection, till they saw that all was useless. The two physicians disputed together as to the cause of death. The doctor said it was a fit of apoplexy, for the mouth was drawn down and the whole of the right side was discolored. The master, on the other hand, thought it incredible that so holy a man could have been thus stricken down by the hand of God, and thought it was rather the result of a suffocating catarrh and that death was due to choking. . . . Jonas, who was seated at the head of the bed, wept aloud and wrung his hands. When asked whether Luther had complained of any pain the evening before, he replied: 'Dear me, no, he was more cheerful yesterday than he had been for many a day. O God Almighty, O God Almighty, etc.'" "By this Jonas," adds Father Grisar, "did not mean to deny the fit of heart oppression that had occurred the day before, since he himself reports it to the Elector; but, distracted by grief as he was, he probably thought only of the good spirits Luther had been in that evening and of the contrast with the dead body lying before him." Or he may not have regarded Luther's more or less frequent heart oppression as "pain" (p. 380).

If the enemies of Luther were quick to invent all sorts of horrors concerning his death and the fate of his body and soul, it should be remembered that he was being paid back by the things he had done unto others. It is well known, as Father Grisar points out, that Luther had drawn up a list of the persecutors of his Evangel, who, in his own day, had been snatched away by sudden death. The list served him on occasions in his sermons and writings. Among the fearsome tales of death which our author gathers from the *Table-Talk* was that, for instance, of Mutian, the humanist, "who, refusing to become a Lutheran, fell from poverty into despair and poisoned himself; of the Archbishop of Treves, Richard of Greiffenklau, 'who was bodily carried off to hell by the devil'; of the Catholic preacher, Urban of Kunewalde, who 'having fallen away from the Evangel' was 'struck by a thunderbolt' in the church and then

again by a flash of lightning that passed through his body from head to foot, because he had asked heaven for a sign to prove that he was right', etc. 'All these perished miserably,' he says, 'like senseless swine. And so it will happen with the others'" (p. 383).

It might be interesting to set forth Father Grisar's account of the posthumous fame of Luther—the trend of the panegyrics, epitaphs, medals; or the verdicts passed upon him by his friends and enemies. A vast amount of material important for a just estimate of Luther's character and influence is here enmassed. But we must hasten to the close of this notice, pausing only to call attention to a particularly valuable feature of the volume, namely, the list which is found amongst other important additions and annotations in the Appendix, of Luther's writings, arranged chronologically and in coördination with the leading events of the times. Nothing will serve better to give one an idea of Luther's tremendous energy and restless activity than this copious catalogue of his writings. Nor less forcefully does the elenchus suggest the immense labor of research and critical sifting and resifting of materials which the present monumental biography of so many-sided and intricate a personality as Luther's must have entailed. There will probably be other future biographies of Luther, but there will be none whose authors can afford to pass by the present comprehensive, judicious, and unprejudiced study of the first Protestant Reformer.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Part II (Second Part). Literally translated by Fathers of the English Dominican Province. First Number (QQ. I—XLVI). Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. vi—596.

While the *Summa* as a whole reveals the comprehensiveness of the mind of St. Thomas, the several parts manifest each in its way some more or less special characteristic of his analytical insight and acumen. Thus the First Part reflects his wonderful logical power of pursuing to their simplest constituent notes the highly abstract concepts whereby the human mind seeks to grasp the nature of the Deity, Creation and Providence. The Second Part, and particularly the *Secunda Secundae,* evidence especially his critical insight into the psychology of the moral life. It is the first forty-six questions of the latter Part of the *opus magnum* that are presented in translation by the above volume. These questions cover the Virtues of Faith, Hope and Charity, the Gifts of the Holy Ghost allied to these virtues, and the vices opposed both to the Virtues and the Gifts. The volume next in order will treat of the Cardinal Virtues on the same lines. The average mind, even though other-

wise well endowed and informed, hardly realizes the wealth of thought implicit in the idea of the "Virtues" until it has looked into them with the experienced eye of the Angelic Doctor, who above all theologians practised what he preached, and analyzed not only the traditional theology and philosophy of the Church, but wrote out of the abundance of his own spiritual experience. Happily, the English translation is so well done that the Angelical's thought seems to pass with undiminished light from the original into its acquired medium. Even though the reader be familiar with the lucid Latin of St. Thomas, the English version has a power of its own, in that it furnishes at once the linguistic imagery in which after all, unless he be wont "to think in Latin"— a habit acquired by the minority—he is accustomed to perform the mental functions which accompany his reflective processes and the spontaneous acts of assimilation. The vernacular imagery is always the easiest, because the most habitual, instrument of knowledge, and while easiness is not the most valuable ally of the mind or body, it is a welcome auxiliary or condition when the essential processes are themselves sufficiently laborious, which is the case with pursuits metaphysical and theological.

SERMON NOTES. By the late Monsignor Robert Hugh Benson. Edited by the Rev. C. C. Martindale, S. J. First Series: Anglican. Longmans, Green & Co., New York and London. 1917. Pp. viii—145.

It was to be expected that so original a personality as Robert Hugh Benson would stamp itself no less characteristically on the outlines of his productions than upon the finished embodiment. Of course those who retain the recollection of his striking manner in the pulpit will be able to infuse into these *Notes* something of the spirit and life that marked the actual delivery of the completed discourses. Even those, however, who never had that privilege, will easily recognize the man as they have learned to know him through his other literary productions. The master's touch of Raphael stands out as unmistakably in the cartoons as it does in the Dresden Madonna. And those who know Benson by his novels or at least by his volumes of sermons and essays will see him just as surely in these *Sermon Notes*. The latter therefore possess a psychological value and that not merely as an added illustration of a singular personality but as another demonstration of his religious consciousness and development. For, as Father Martindale observes, though the sermons here sketched are in the main devotional rather than dogmatic—and indeed not entirely free from an occasional doctrinal inaccuracy—nevertheless "the substantial scheme of Benson's theol-

ogy can be watched in them growing firm and compact." Although the *Notes* are in reality *outlines*, the latter are, like those left us by Faber, so clear cut and so suggestive that they at once lend themselves to the preacher's demands, while for purposes of meditation one will go far before finding "points" more pointed.

THOMAS MAURICE MULRY. By Thomas F. Meehan. The Encyclopedia Press, New York. 1917. Pp. 240.

It is very much to be regretted that this volume has been published as a biography of one of the greatest Catholic laymen of our century. It is practically a reproduction of the Memorial number of the St. Vincent de Paul Quarterly of May 1916. In fact a very large amount of that material is reproduced verbatim. The author of this volume took that liberty without the consent of the editors of the Quarterly. His note referring to the Quarterly is no index of the extent of his obligation to it. In addition to the material indicated the author prints a few of Mr. Mulry's papers, each of which was easily accessible otherwise.

The author of this life appears to have made no effort to examine the letters of Mr. Mulry or to obtain from his closest friends, adequate insight into his inner life. There is no indication that the original materials for a biography were assembled. There is no evidence anywhere in the volume that the author himself made any effort to give to the world an adequate interpretation of a wonderful man. The volume before us is disappointing to the last degree. The biography of Mr. Mulry remains to be written. W. J. K.

Literary Chat.

Amongst the subjects discussed by St. Thomas in the *Secunda Secundae*, the English translation whereof is noticed in the present number, is that of War. The "question" in which the topic is handled contains four articles. The first of these deals with the licitness of war under certain conditions. The second considers the question "whether it is lawful for clerics and bishops to fight." The answer shows how far away modern governments have got not only from the negative decision laid down by this prince of ethicians, but from the moral foundations upon which that decision is based.

After answering the questions in the negative, St. Thomas gives his reasons as follows: "*I answer that* several things are requisite for the good of a human society; and a number of things are done better and quicker by a number of persons than by one . . . while certain occupations are so inconsistent with one another that they cannot be fittingly exercised at the same time; wherefore those who are deputed to important duties are forbidden to occupy themselves with things of small importance." And he illustrates this by the Roman law which forbade "soldiers who are deputed to warlike pursuits to engage in commerce."

The principles here laid down are so general that the most up-to-date moralist would probably level at them a *transeat.* It is when we regard the application of them to the question at issue that we are struck by the antipodal distance between the moral standards of the thirteenth and the twentieth century. St. Thomas advances two reasons why "warlike pursuits are altogether incompatible with the duties of a bishop and of a cleric." The first is a general one, "to wit, warlike pursuits are full of unrest, so that they hinder the mind very much from the contemplation of Divine things, the praise of God, and prayers for the people, which belong to the duties of a cleric. Wherefore, just as commercial enterprises are forbidden to clerics, because they unsettle the mind too much, so too are warlike pursuits, according to 2 Tim. 2:4: 'No man being a soldier of God, entangleth himself with secular business.'" *O tempora, O mores.*

But now for the second reason, which is special, "to wit, because, all the clerical Orders are directed to the ministry of the altar, on which the Passion of Christ is represented sacramentally, according to 1 Cor. 11: 26: 'As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come.' Wherefore it is unbecoming for them to slay or shed blood, and it is more befitting that they should be ready to shed their own blood for Christ, so as to imitate in deed what they portray in their ministry. For this reason it has been decreed that those who shed even without sin, become irregular. Now no man who has a certain duty to perform can lawfully do that which renders him unfit for that duty. Wherefore it is unlawful," and so on.

It goes of course without saying that the illicitness of clerics going a-warring is derived from the positive ecclesiastical law and consequently falls within the Church's power of dispensation, a power that is evidently being exercised by the Church in the present European condition of the clergy. But the situation shows the altered ethics that are in control to-day in the land where St. Thomas penned the article from which the above passages are cited.

As poet, Charles Warren Stoddard is much less known than as writer of exquisite, opalescent prose. Yet his verse ranks very high and possesses genuinely lyrical qualities. The judiciously made collection of his scattered rhymes, for which we are indebted to the laborious efforts of Miss Colbrith, will be welcomed by all lovers of the inspired lay. (*Poems of Charles Warren Stoddard, Poet of the South Seas.* Collected by Ina Colbrith. John Lane Co., New York.). A process of severe weeding has left in these pages only what is of real merit. Music and color constitute the main charm of the poems. A view of wistful sadness runs through them, and stamps them with the universally recognized hallmark of true art. Nature, in its various moods, especially in its grander aspects, is the chief theme; but the deeper questionings of the soul, also find an echo and a hopeful answer in his verse. His is not the solemn harp, but the melodious lyre; nor is his the inspiring message of the seer, but the heartfelt song that soothes the tearful soul and fans to brighter flame the smoldering embers of hope. Gladness and joy will these tuneful verses bring, as the first flowers of spring.

If any name deserves to be enshrined in the hearts of Americans, particularly Catholics, it is that of Christopher Columbus, who braved the perils of the deep to draw out of obscurity an unknown world. Who would dare to say that this bold navigator and dreamer of magnificent dreams come true, is known as he should be known? In most cases the world is generous to its dead heroes; but to Columbus it still owes a great debt which it is very tardy in paying. *Christopher Columbus in Poetry, History and Art* (By Sara Agnes Ryan. The Mayer & Miller Co., Chicago.) is a contribution toward the discharge of this debt of honor. It is a collection of gems gathered from a wide range of sources and woven into a crown for the great discoverer.

All the phases of the daring explorer's life are covered, and artistic illustrations visualize the decisive moments in his eventful career. The book is, evidently, a labor of love and will furnish material and inspiration to anyone called upon to hold forth on the noble character or the tremendous venture of the Discoverer of the New World.

Most of what men have written concerning the great war will be forgotten when peace shall have been restored to the weary world. Among the few things that will survive are the utterances of Cardinal Mercier, inspired by a burning indignation and an unquenchable zeal for justice. Gathered into one volume, they create a powerful impression and must be taken into account by any future historian of the war. (*Per Crucem ad Lucem.* Bloud & Gay, Paris.) We have here one of the rare instances where anger assumes the splendid dimensions of heroic virtue. From these pages the noble, gaunt figure of the courageous Cardinal looms forth in towering grandeur. An irresistible logic, a vehement, artless eloquence, and a superb moral earnestness flash forth in every line.

The Catholics of France have given ample evidence of practical patriotism in the hour of their country's need and have liberally poured out their resources of men and wealth. Knowing the forgetfulness of the world, not in any spirit of boastfulness, they have seen fit to preserve in print the record of their patriotism (Paul Delay, *Les Catholiques au Service de la France.* Georges Goyau, *L'Église de France durant la Guerre.* Bloud & Gay, Paris.). May these two volumes keep fresh in the heart of France the memory of the heroic patriotism and the noble sacrifices of the Catholics of France!

The spirit of poetry is widely diffused and it flowers not only on the Olympian heights, but also in lowly valleys and hidden nooks. These humbler blossoms are often dearer to the heart than those of more luxurious growth and dazzling beauty. *A Scallop Shell of Quiet* (By B. H. Blackwell. Longmans, Green & Co., New York.) is a wreath of flowers, culled in the meadows and the fields. They are laden with a fragrance that gladdens the heart and lightens the daily toil. Coming from the pens of four gifted women authors, strangers as yet to fame, but well worthy of fair renown, they present the womanly view of things and deal with topics taken from woman's sphere of life. No militant note of rebellion or defiance jars on our ear as we listen to these sweet strains. The keynotes to which they are attuned are devotion to duty and the spirit of service.

"The Mystical Knowledge of God" is made so simple and interesting by Dom Savinien Louismet, O.S.B., in a little booklet bearing that title, that a reader of good will can hardly fail to be drawn to practice it and to experience the practice growing into him. It is an easy "essay in the art of knowing and loving the Divine Majesty," as the subtitle describes it. *Amor facit viam brevem,* and that is the method the author points out as the way to the end—the intimate and abiding experiential knowledge of God. The wee volume can be had in this country from P. J. Kenedy & Sons (New York).

The Messrs. Kenedy likewise issue *The Little Pilgrims to Our Lady of Lourdes,* by Mrs. Francis Blundell (M. E. Francis), a charming series of chapters telling the story of Bernadette Soubirous and her touching relations to Notre Dame de Lourdes. There are thirty-one stages in the narrative, arranged for a full month of days of pilgrimage to Our Lady of the Cave at Massabielle. The book is offered in thanksgiving for the recovery from a serious illness of the author's little boy. It is also meant to be a help to make spiritual pilgrimages to Our Lady at her favorite grotto, to beg her intercession for suffering humanity whose ills are greater even than those of the poor sufferers that seek health in the miraculous waters.

The latest accession to the Angelus Series is entitled *Leaves of Gold*, and consists of excerpts from the Books of Proverbs, Wisdom, and Ecclesiasticus. Like its fellows in the series it is a winsome little volume and, while delighting its readers with its cheery face and form, should serve to lead them to the primal fountains whence it has drawn its own waters of wisdom (Benziger Bros., New York).

An Unwilling Traveler, by Mary E. Donovan, is the story of Anne, a little girl who, having lost her parents in her early years, is brought up with some kind "uncles" and "aunts" in the country. Here, while gathering bits of rural experience, she develops a sturdy character which stands to her when she is kidnapped and carried off to the Isle of Wight, at the instigation of a wealthy old gentleman who tries to persuade her that she is his grandchild, and seeks to lavish on her his fortune. She steadily rejects his proposals, knowing that she bears no such relation to him. Happily, however, she falls heir to another fortune, the accumulated residue of her father's estate, who had been an English physician. Anne, though an "unwilling traveler," profits by her journeyings in many ways. It is an interesting story, healthy, and well told. A good book to put in the hands of girls from ten to twelve (B. Herder, St. Louis).

Of the manifold appeals that come to us from the lands laid waste by the War none is more heartrending than the cry from Lithuania. Divided between Russia and Germany the country has been pillaged and devastated beyond all description. Its able-bodied men have been drafted into the opposing armies and slaughtered by uncounted thousands, while its women and children have been deprived of shelter and scattered broadcast throughout the country. The number of victims is said "to be more than a million and the havoc caused by the invaders amounts to several billions of dollars." The authority for this statement is number nine of *A Plea for the Lithuanians*, a monthly review published by the Lithuanian Information Bureau. The relief work of which it is the organ is endorsed and recommended by the highest ecclesiastical authority in this country and by eminent representatives of the United States government. Besides the plea for the aid which is so badly needed by the victims of the War, the review contains valuable information respecting the country and the people. The neatly printed little pamphlet is well edited by the Rev. J. J. Kaulakis, 324 Wharton Street, Philadelphia.

Among the more recent additions to "The Standard Library" which is being issued by Benziger Brothers (New York) are Anna T. Sadlier's *Women of Catholicity, The Life of Mademoiselle le Gras* (Louise de Marillac), Foundress of the Sisters of Charity (the name of the author and translator are not mentioned; but the book is not to be confounded with a volume on the same subject by Lady Lovatt, previously reviewed in these pages.), and *The Life of St. Ignatius of Loyola*. These are all interesting, instructive, and edifying books which should find their way into Catholic homes. The road to this goal is made easy by the relatively low price of the volumes.

Camp St. Mary, the specially equipped camp for seminarians and priests in the Adirondack Mountains, will be kept open this year during the whole of September and the first two weeks of October, viz., until the 15th inclusively. Priests who have not had an opportunity to get away from parish duties during the hot summer months may enjoy the bracing air and see the Adirondacks in their wonderful autumn vesture. Information and particulars as to the route to the camp may be obtained from J. Frank Boone, Manager, Camp St. Mary, Long Lake, New York.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CATHOLIC DICTIONARY. Containing Some Account of the Doctrine, Discipline, Rites, Ceremonies, Councils and Religious Orders of the Catholic Church. By William E. Addis, sometime Fellow of the Royal University. Revised with Additions by T. B. Scannell, D. D. Ninth edition. B. Herder, St. Louis. 1917. Pp. 876. Price, $6.50.

THE MYSTICAL KNOWLEDGE OF GOD. An Essay in the Art of Knowing and Loving the Divine Majesty. By Dom Savinien Louismet, O.S.B. P. J. Kenedy & Sons. 1916. Pp. xv—84. Price $0.80 *postpaid.*

LITTLE PILGRIMS TO OUR LADY OF LOURDES. By Mrs. Francis Blundell (M. E. Francis). P. J. Kenedy & Sons, New York. 1916. Pp. viii—183. Price, $1.20 *postpaid.*

"BLESSED ART THOU AMONG WOMEN." The Life of the Virgin Mother. Illustrated by one hundred and fifty masterpieces of the world's greatest painters. With inspired writings telling the story of the Saviour, prophecies of the felicities attending His coming, His birth and childhood, His victory over Satan in the wilderness. Compiled by William Frederick Butler. Foreword by the Most Rev. John Ireland, D.D., Archbishop of St. Paul. Rand McNally & Co., Chicago. 1916. Pp. xxxiii—315. Price, $3.50 *postpaid.*

GOD'S ARMOR. A Prayerbook for Soldiers. By P. G. R. Central Bureau of G. R. C. Central Society, St. Louis. 1917. Pp. 56. Price, $0.12 *net.*

WHICH? THE CHURCH OF MAN OR THE CHURCH OF JESUS CHRIST? By the Rev. John J. O'Hara. Veritas Society, Box 131, Bradley Beach, New Jersey. 1917. Pp. 16. Price, $0.05; $4.00 per hundred.

CATHOLIC PRAYER BOOK FOR THE ARMY AND NAVY. Arranged and edited by John J. Burke, C.S.P. The Chaplains' Aid Association, 120 West 60th Street, New York. 1917. Pp. 64. Price, $0.15; $10.00 per hundred.

PHILOSOPHICAL.

ECONOMIC AND SOCIAL HISTORY OF CHOWAN COUNTY, NORTH CAROLINA 1880-1915. By W. Scott Boyce, Ph. D., Assistant Professor of Economics, Connecticut College for Women. (*Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1917. Pp. 293. Price, $2.50.

COLLECTIVE BARGAINING IN THE LITHOGRAPHIC INDUSTRY. By H. E. Hoagland, Ph. D., Instructor in Economics, University of Illinois. (*Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1917. Pp. 130. Price, $1.00.

SEPARATION OF STATE AND LOCAL REVENUES IN THE UNITED STATES. By Mabel Newcomer, Ph. D., Instructor in Economics, Vassar College, etc. (*Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1917. Price, $1.75.

A MODERN JOB. An Essay on the Problem of Evil. By Étienne Giran. With an Introduction by Archdeacon Lilley. Authorized translation by Fred Rothwell. Open Court Publishing Co., Chicago and London. 1916. Pp. 92. Price, $0.75 *net.*

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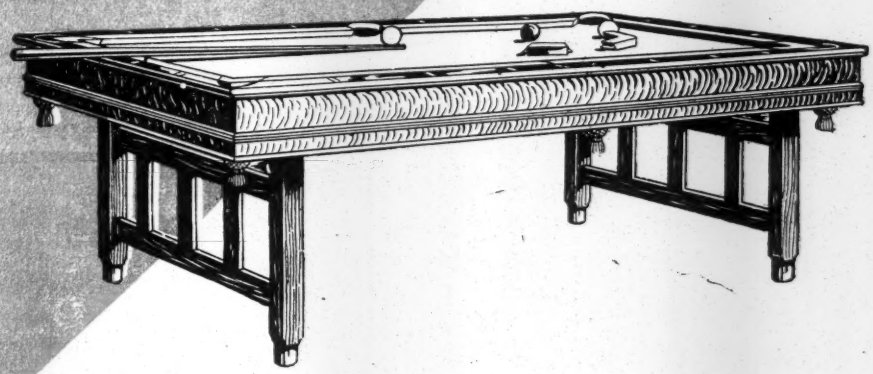

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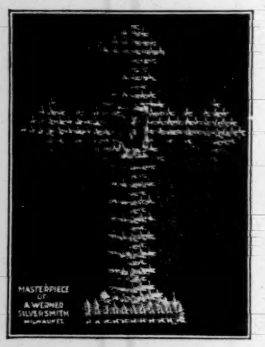

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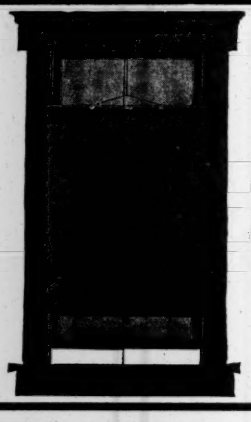

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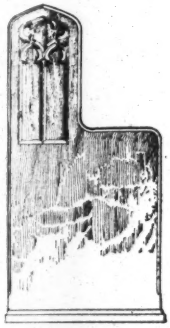

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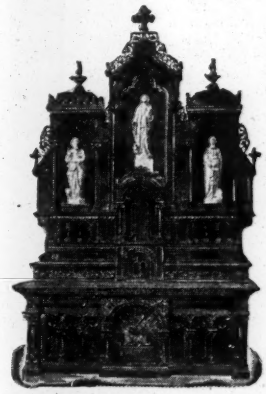

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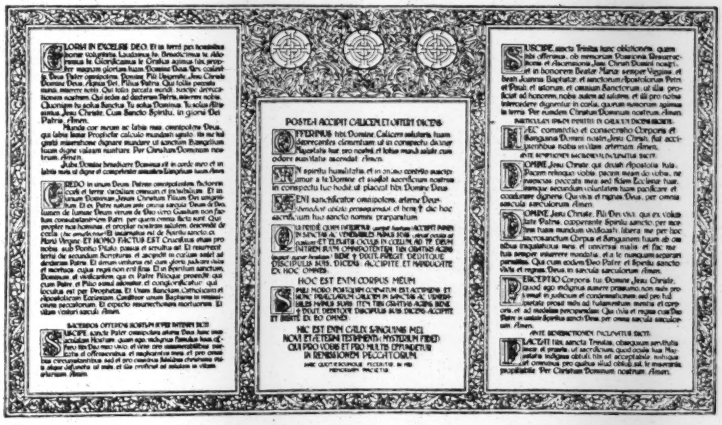

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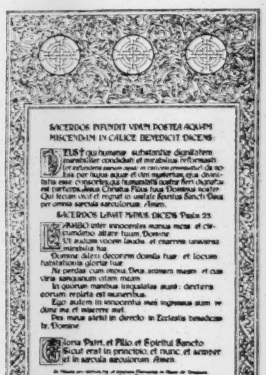

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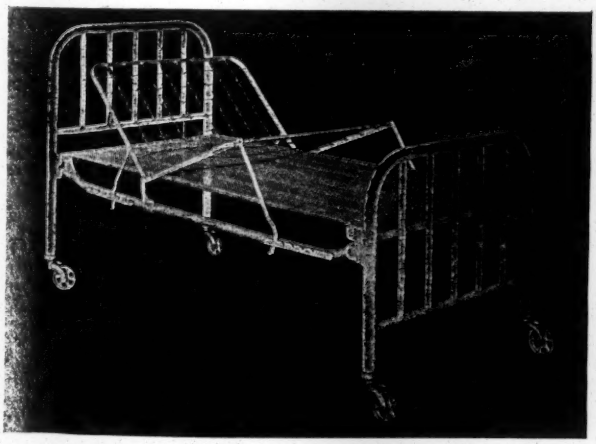

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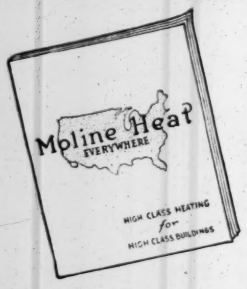

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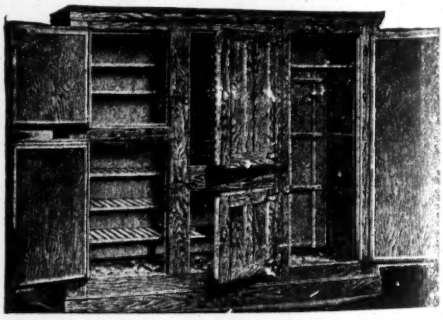

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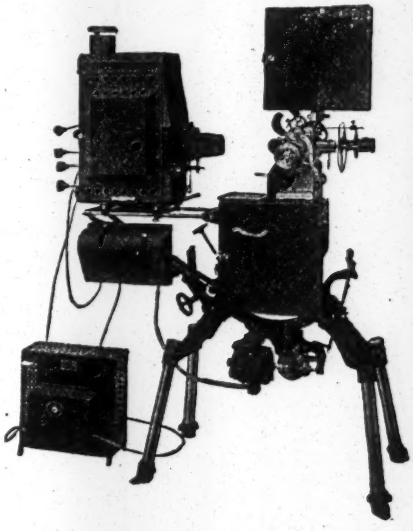

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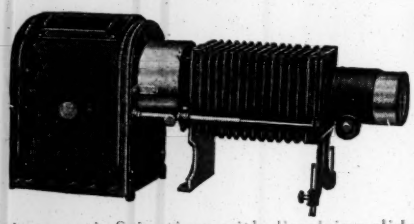

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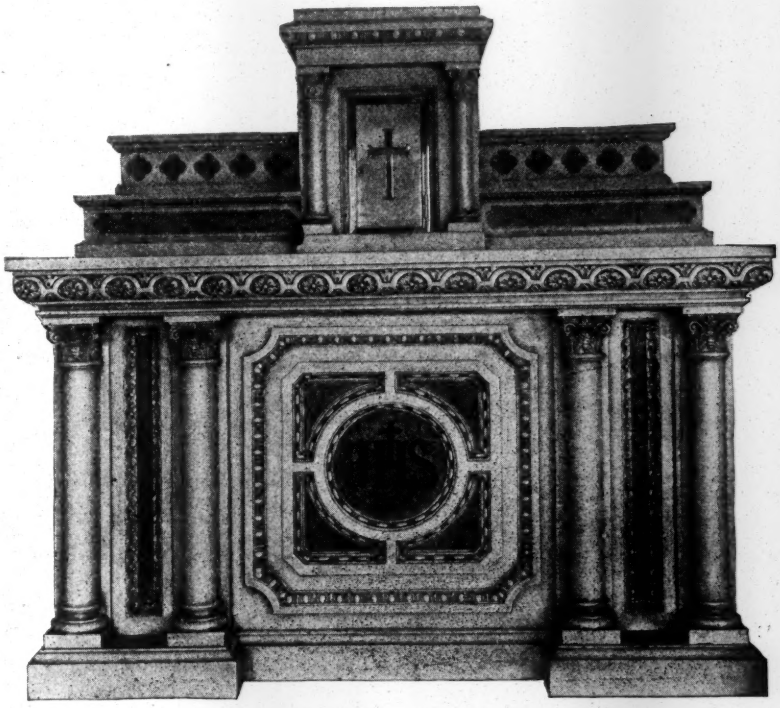

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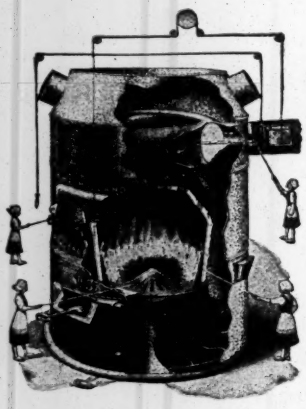

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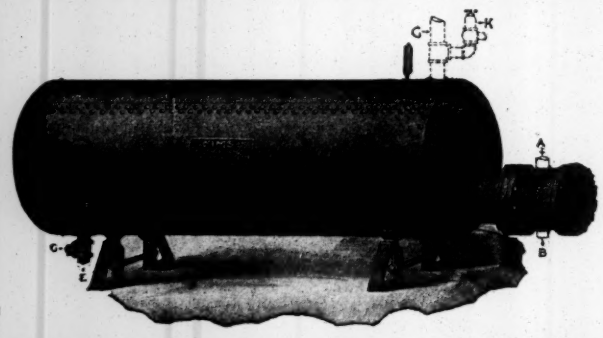

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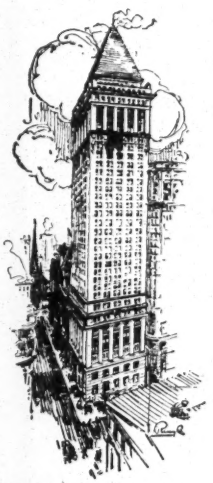

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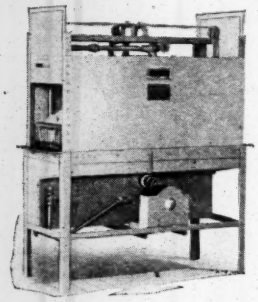

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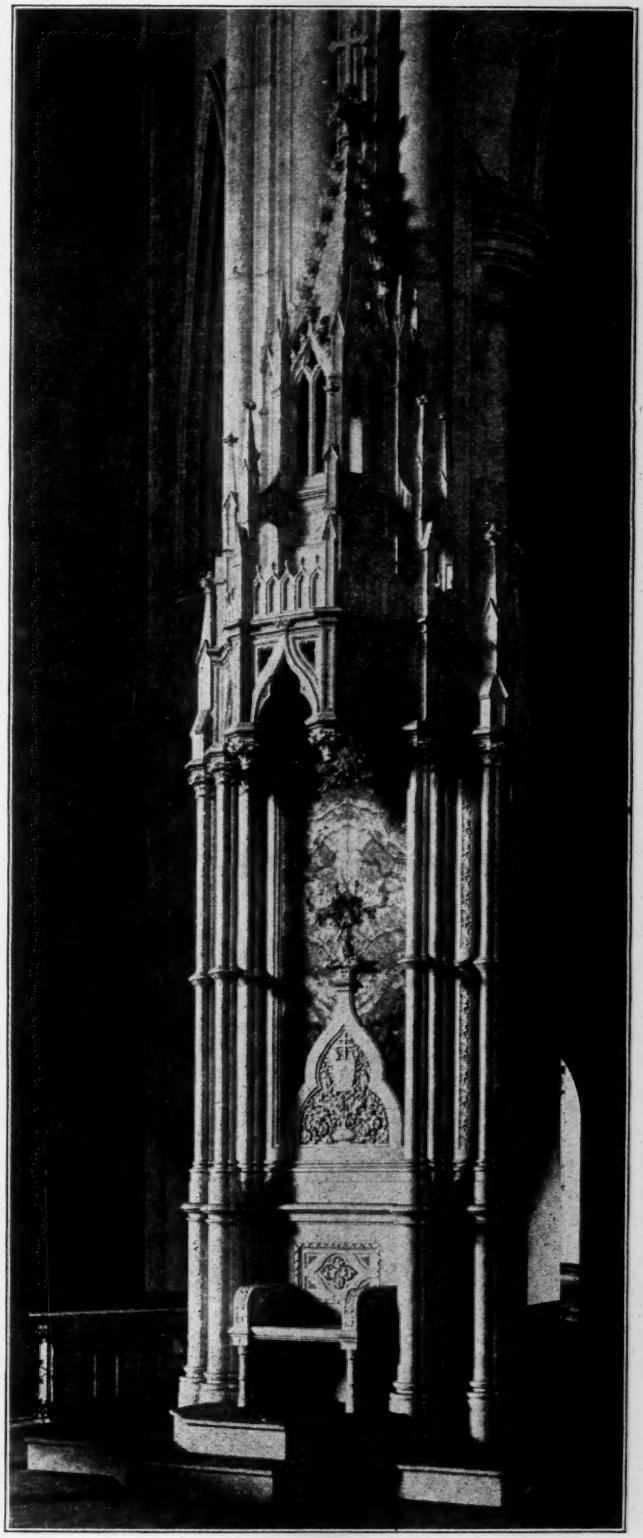

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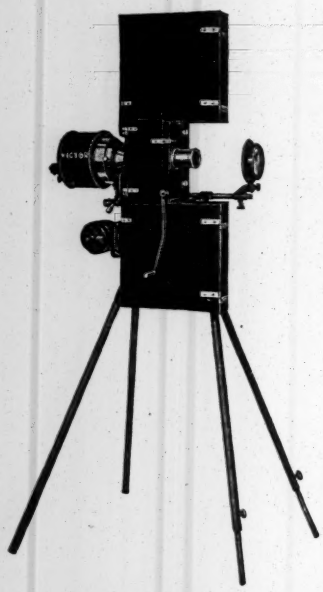

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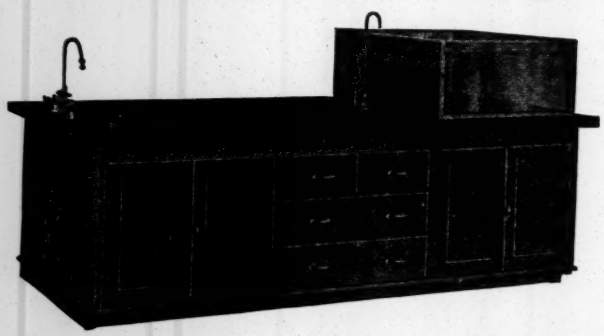

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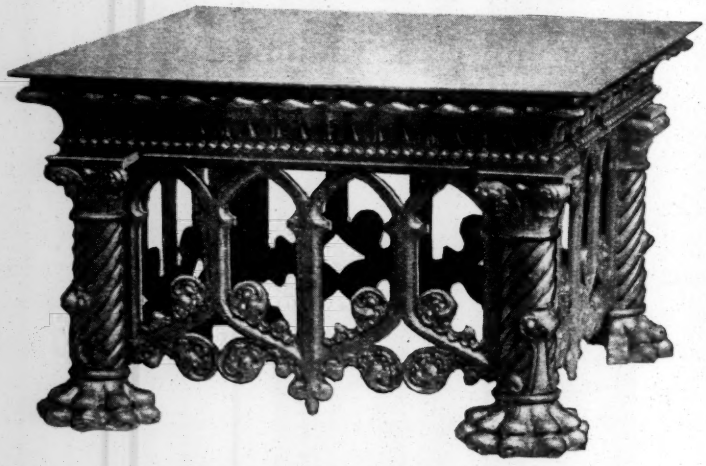

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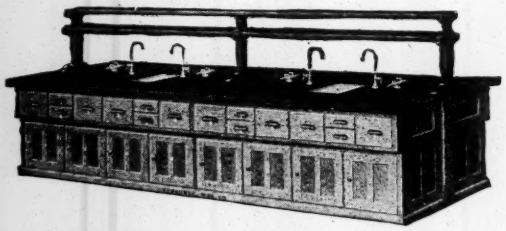

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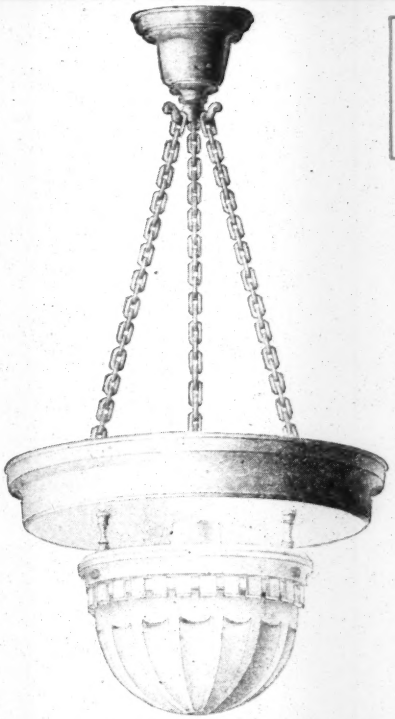

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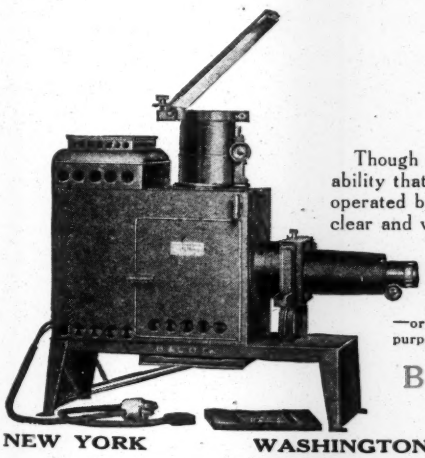

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